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CENTENNIAL ANNIVERSARY

OF THE TOWN OF

HEATH, MASS.

AUGUST 19, 1885.

Addresses, Speeches, Letters, Statistics, Etc., Etc.

THE NEWBERRY LIBRARY CHICAGO

EDITED BY EDWARD P. GUILD.

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Heath, *Mass.*

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The 100th anniversary of the incorporation of the town of Heath was on the 14th day of February, 1885. It was thought that the sons and daughters of the old Town, remembering the snow drifts of Winter would prefer to celebrate the occasion among the halcyon Summer days ; and the 19th of August was selected when there was a large gathering from far and near.

It was voted to print the addresses and letters, and they are here given with some papers which, it is thought, will be of interest.

JOHN H. THOMPSON,
C. E. DICKINSON,
CHARLES B. CUTLER,
Committee on Publication.

HEATH, MASS., March 2, 1885.

In Town Meeting assembled, Article No. 8.—"To see if the Town will pass any votes relative to celebrating the Centennial anniversary of its Incorporation" was brought before the meeting. Voted, to celebrate, and that a committee of three (3) be appointed by the chair to nominate a committee of arrangements. Names of committee, John Read, Daniel Gale and Rev. B. B. Cutler. The following Committee was appointed: Orsamus Maxwell, Chairman; Wm. S. Gleason, Wm. M. Maxwell, Charles D. Benson, and Charles B. Cutler, Corresponding Secretary.

CHARLES B. CUTLER, Sec.

HEATH, April 6, 1885.

At a meeting of the Centennial Committee, the following circular letter was presented and approved, and the Cor. Sec'y. requested to send it to all old residents and others interested in the coming celebration.

CHAS. B. CUTLER, Sec.

1785 – 1885.

HEATH CENTENNIAL.

The present inhabitants of Heath, Mass., have decided to celebrate the 100th Anniversary of its Incorporation, on Wednesday, August 19th, 1885, with Appropriate Ceremonies. Rev. C. E. Dickinson, of Marrietta, Ohio, and John H. Thompson, Esq., of Chicago, Ill., are expected to deliver addresses on the occasion; also a poem may be expected from Mrs. C. W. McCoy of Columbus, Georgia. In open meeting the Town chose the subscribers as a Committee to carry their wishes into effect, and we do hereby, through said Committee, send an earnest and cordial invitation to friends abroad, especially former residents and connections, to attend and participate in, and assist in a pleasant re-union. You are also requested to forward to the Corresponding Secretary, any items of interest, of history, of reminiscences of by-gone days, that may assist in obtaining as complete and authentic history of the town as may be had. Please be so kind as to extend this invitation as far as possible.

Trusting that you may be with us on that occasion, we remain,

Yours Very Respectfully,

O. Maxwell, Chairman,
Wm. S. Gleason,
Wm. M. Maxwell,
Chas. D. Benson,
Chas. B. Cutler, Cor. Secy.

Heath, Mass., April 6, 1885.

P. S. — Those proposing to be present are requested to forward their names ten days at least before the time, to the Corresponding Secretary, or any of the above committee.

HEATH, MASS., June 6th, 1885.

At a meeting of Citizens to make arrangements for the Centennial, Dan'l Gale was chosen chairman, and Chas. B. Cutler, Sec. The Cor. Sec's report was read and approved. On motion, it was voted that the Sec. be chosen Treasurer. On motion, a committee of two (2) from each School District was chosen to solicit for the table; viz., West Dist., Chas. P. Coats, Mrs. W. O. Bent; Branch District., O. A. Sumner and wife; No. 9 Dist., O. E. Vincent and wife; North Dist., Geo. Thompson and wife; North East Dist., William Kendrick and Mrs. Mary Page; Burnt Hill Dist., J. B. Davenport and wife; South Dist., O. Maxwell and wife; Center Dist., Edw. S. Dickinson and wife.

CHAS. B. CUTLER, SEC.

HEATH, MASS., July 4th, 1885.

At a meeting of the Centennial Committee the following Sub-Committee was chosen. President of the Day, Orsamus Maxwell, Vice President; Danl. Gale, John Read, Chas. P. Coats, Wm. M. Maxwell. Edward S. Dickinson. Committee on Decoration; Rev. J. R. Flint and wife, Andrew Thompson and wife, Walter Benson, Miss Annie Benson, Mrs. Geo. Tucker, Walter Bassett, Sylvander Benson, Henry Stetson and S. Edwin Temple. Committee on Sentiment; Rev. B. B. Cutler, chairman; Rev. J. R. Flint, Rev. J. Hatch, and Wm. Bassett. Committee on Entertainment; Hugh Maxwell, chairman; Mrs. Hugh Maxwell, W. S. Allard and wife, R. W. Gillett and wife, E. D. Hitchcock and wife, W. E. Kinsman and wife, Rollin Bassett and wife, E. S. Dickinson and wife, Squire Benson and wife, Fred Benson and wife, I. W. Stetson and wife, Geo. Thompson and wife.

CHAS. B. CUTLER, SEC.

Heath, Mass., August 1st., 1885.

A meeting of citizens called to make further arrangements for the Centennial met at 10 o'clock A. M. at the Town Hall and was called to order by the chairman, Mr. O. Maxwell. On motion it was voted that a Committee of three (3) be chosen to select a place for holding the Centennial Celebration and that said Committee be appointed by the Chair. The following named gentlemen were appointed; O. A. Sumner, Rollin Bassett, F. C. Tanner. On motion it was voted that the meeting adjourn one half hour. Committee reported favorably on the Grove of Mr. James Bray near the Center. Voted that the report of the Committee be accepted and that the Grove be the place of holding the Centennial Exercises, and that Tuesday, Aug. 11th, 1885, be the day appointed to arrange said Grove in an appropriate manner.

Chas. B. Cutler, Sec.

HEATH CENTER. From a Photograph, 1883.

CENTENNIAL CELEBRATION.

SECRETARY'S REPORT.

The Heath Centennial Exercises were held Aug. 19th, 1885. The following were the officers of the day: President, Orsamus Maxwell; Vice Presidents, Dan. Gale, John Read, Chas. P. Coats, Wm. M. Maxwell, Edward S. Dickinson. Secretary, Chas. B. Cutler. Marshal, Edward S. Dickinson. Leader of the choir, R. M. Snow, Greenfield. Organist, Miss Nettie G. Bassett. Shelburne Falls Band, Henry Sweet, Leader.

The day was ushered in by the ringing of bells and the booming of cannon; but the lowering clouds sent down copious showers of rain and rendered it necessary to change the programme somewhat. The morning gathering was in the Congregational Church, before which swung the Stars and Stripes bearing the word "WELCOME." The Church had been hastily decorated for the occasion. Back of the pulpit was a large white banner bearing in evergreen letters these words —

1785. 1885.
WELCOME HOME.
HEATH.

above which was draped two American Flags. A silk flag presented to the "Heath Independent Rifle Co." 50 years ago, was also an interesting feature. A few relics were also grouped about; an old portrait of Rev. Moses Miller, a former pastor, and a photograph of Rev. Lowell Smith, a Foreign

Missionary, were suspended from the pulpit, and near by was Mr. Miller's ancient Concordance. About 10 o'clock the clouds began to break away, and the church being densely packed, the meeting was called to order by the President of the day. The programme at the church was as follows:—

1st. Music by the Shelburne Falls Band.

2nd. Voluntary by the Choir, "The Lord reigneth, let the people rejoice."

3d. Reading the Scriptures, 2nd. Chron. 7th Chap. by Rev. J. Hatch, of Heath, from an ancient Bible now one hundred and fifty-four years old, brought to Heath by Col. Jonathan White, father of Dea. James White, father of Aunt Ruth White who gave it to its present owner Mr. Wm. M. Maxwell.

4th. Prayer by Rev. B. B. Cutler of Heath.

5th. Music by the Choir. Centennial Hymn.

6th. Address of Welcome by Amos Temple, Esq.

7th. Reply to Address of Welcome by Prof. Brainard T. Harrington, of West Chester, N. Y.

8th. A Poem by Mrs. Catherine Barber McCoy, of Columbus, Ga., read by Rev. J. H. Hoffman of Shelburne Falls.

9th. Historical address by John H. Thompson, Esq. Chicago, Ill.

10th. Voluntary by the Band.

A procession was formed at once headed by the Marshal on horse-back, followed by the Band, citizens, and strangers on foot and in carriages, and marched to the grove of Mr. James Bray, where a bountiful collation was spread by the people of Heath. A speaker's stand had been erected at the grove and was tastefully decorated.

After dinner the Exercises in the Grove were as follows:—

1st. Music "Old New England" by the Choir.

2nd. Address by Rev. C. E. Dickinson of Marietta, Ohio, Subject, "The development and influence of New England ideas."

3d. A tribute to the late Col. R. H. Leavitt, by Dr. Josiah Trow of Buckland.

4th. Reminiscences of Fort Shirley by Prof. A. L. Perry of Williams College.

5th. "Heath — once prosperous, what shall her future be?" responded to by Dr. Theron Temple of Waltham, Mass.

6th. "Our Brave Soldiers." Responded to by Francis M. Thompson Esq. of Greenfield.

7th. Music by the Band.

Prof. Harrington suggested three cheers for the good people of Heath who so heartily welcomed us to the old home. These were given by the visitors, and returned with interest by the citizens.

In the evening, the people gathered in goodly numbers at the Congl. Church, and after a time spent in hand shaking and sociability, the meeting was called to order by the President, who introduced Rev. S. F. Dickinson of Newton Iowa, to respond to the sentiment "Sons and Daughters of Heath — they have rendered illustrious by their character the place of their birth." Mr. Dickinson thought he could not better illustrate his subject than by reading letters from those who have gone from these dear old hillsides to nearly every quarter of the globe, and have rendered noble service to the cause of truth and Christianity. Numerous letters were read which are published in this book.

The exercises were closed with many congratulations upon the success of the occasion, and the recollection of the day will long be cherished by all who were present.

Chas. B. Cutler, Secy.

Centennial Hymn.

BY LEONARD M. NORTON OF WESTHAMPTON, MASS.

Our voices now shall raise
The melody of praise
For this glad day!
Father, in heaven, above,
A hundred years of love
Now crown us here to prove
Thy love for aye.

We meet together here
From homes both far and near
To praise Thy name!
We come, one family;
May Christian charity,
Faith and humility
Our hearts inflame!

We sing what love hath done
Of hard fought battles won
Through Thee, our Lord.
We sing of harvest sheaves,
Of hopes that Faith still weaves
Of work that e'er receives
Thy rich reward.

A hundred years of grace
Now rest upon this place,
To bless and cheer.
May love's best work be done,
By every sire and son.
Till all around are won
To praise Thee here.

Now may Thy Kingdom come,
Thy holy will be done
In earth as Heaven;
And when a century
Becomes Eternity,
To us in ecstacy
Thy home be given.

ADDRESS OF WELCOME

By AMOS TEMPLE.

Mr. President, Ladies and Gentlemen:

To-day we have seen it proved that wherever man may wander out in the broad world, or to whatever distances he may roam, or its uncertain currents may bear him, or however long the years may intervene; if he has a heart in his bosom, or has any manhood left, there is one spot that is pictured upon his heart, and memory loves to recall the scenes of childhood, and the old associations that cluster around the old home. Perhaps it may be humble, yet it brings fond recollections to view when we think of the old oaken bucket, the orchard, the meadow, the hill, and the vale. Though childhood's home may have been filled with sorrow and disappointment, yet the tendrils of the heart cling to the old loved spot. We see before us many of the sons and daughters of Heath, who have pitched their tents in other places amid other scenes; and today we meet to recall old scenes and old familiar faces. But as we look here and there the thought comes: "where are the friends of our youth," and echo answers "gone," the churchyard tells the sad story of many that have gone, the battlefield tells of others who laid down their lives for the good of others. To-day we are reminded that this year the old town is one hundred years old, born Feb. 14, 1785, and we come to tell the "old, old story." Fathers and Mothers, Sisters and Brothers, in the name and in behalf of my fellow-citizens, I offer you a heartfelt salutation, and welcome you to *our* home and to *your* home. Right glad are we to see so many of you and we say again *welcome*, glad to see so many familiar faces, as well as so many faces, familiar only as they repeat and perpetuate the features of kindred. We welcome you to all that is comprised in

that best of words *home*. As you cast your eyes over the old landscape you will perceive that many places you once knew, you will know no more. But the onward march of improvement has not leveled these old hills so but what they can lift their heads and bid you welcome. These grand old hills still abide; the vales shout forth their welcome, the rills that run among the hills sing welcome, and the trees stretch forth *their* hands and bid you welcome. Fathers with hair silvered — Mothers with names dearer and holier than any earthly name — Brothers strong and with vigor crowned, and Sisters fair as the rose — one and all, *welcome*, a thousand times, WELCOME.

Response to Address of Welcome.

By BRAINARD T. HARRINGTON, of Westchester, N. Y.

Mr. President, Ladies, and Gentlemen, citizens of Heath:

Perhaps I never before so surely felt my utter inability to perform a task alloted me, and as it has been but a few hours since your secretary requested me to take this part in these exercises, there has been no time for any concerted action on the part of your wandering children, so what I may say will be but a feeble expression of our gratitude to you for the privilege we have of meeting here again. About fifty years ago, I believe, I made an address in the Hall in the old "Red Tavern," in which I began something like this —

> "You'd scarce expect one of my age
> To speak in public on the stage,
> And if I chance to fall below
> Demosthenes or Cicero,
> Don't view me with a critic's eye,
> But pass my imperfections by."

And assuredly, I have far greater need to crave your indulgence now, than I then had. In behalf, then, of your returning sons and daughters, I will simply say we thank you for the welcome which has just now been so eloquently extended

to us; we thank you for the kindly greetings with which we are met in every street and by-way; we thank you for the generous hospitality which has caused the doors of every house on these old hill tops to stand wide open for our reception.

It is now about forty years since I left this town, and I remember well that I soon began to look back with pride as I thought, that of all the States of this glorious Union I could claim the Old Bay State—and of all the Counties in this State, the County of Franklin, and of all the Towns in this County the Town of Heath, as the place of my nativity: and now let me say, I say it softly too, that I may offer no incitement to any dissention in this family gathering, I went a little further still, in that, of all the School Districts of this Town, my claim should be on the old North Center.

Now some one may ask me for the reason for this faith which is in us in regard to this town of Heath. No doubt this question will be abundantly answered by our historian to whom you are soon to listen, and I will not consume the time which is necessary to complete these interesting exercises; yet there is one topic upon which I will touch for a single moment. The day we celebrate, as well as the dates upon the wall before you, seventeen hundred eighty-five, and eighteen hundred eighty-five, remind us that Heath first had its corporate existence soon after the terrible struggle for independence had been brought to a successful issue by the original thirteen colonies, and this whole land had been freed from the dominion of England under George III. Heath then is one of the oldest fair daughters of our Great Republic. In her existence as a town she has never known the rule of King or Queen or Emperor, or any such thing, so that we who are her sons and daughters may rise in our might and with pride exclaim in the words of St. Paul," But I was free born." I will not encroach further upon time now so precious. Again, thanking you for the courtesies extended to us, I wish for this town of Heath continued peace and prosperity.

Retrospection.

BY MRS. C. W. McCOY, COLUMBUS, GEORGIA.

Life is so grand, so beautiful, so full of meaning, so splendid in its opportunities for action, so hopeful in its high results, that despite all its sorrows, I would willingly live it over again. *J. G. Holland.*

My thoughts today are with the buried Past:
I see Heath's hills, mid which my youth was cast;
The old church with its glittering spire,
Reflecting oft at eve Heaven's sunset fire.—
I hear the ruddy school boys' gleeful shout,
And know 'tis four o'clock, and school is out.

I see again our pastor's* much lov'd face,
And watch his steps full of majestic grace;
The sons† who fell in manhood's earliest pride
Press as of yore close to their father's side;
His daughters, like to polish'd columns stand,
The fairest and the best, in all our land.

Yes, memory backward turns its magic glass:
Good Doctor Emerson is riding slowly past,
Wearied with his dull rounds among the hills,
His saddle bags well fill'd with drugs and pills,
But ne'er too tired to speak in courteous phrase,
To humblest child who meets him in his ways.

A host come thronging o'er Life's youthful stage:
Hastings is there—our grand old village sage;
Good Deacon Dickinson with smiling eyes,
Sits where the shadow of the pulpit lies;
And Griswold forward steps with outstretch'd hand;
Griswold‡ the blithe—Griswold the teacher bland.

Magnolia flowers bloom now above my head,
And on the southern breeze their odors shed;
A mocking bird, with curious, tuneful throat,
Pours forth from cedar boughs its sweetest note.
From youthful scenes, I've drifted far away,
And in Life's warp are mingled, "Blue," and "Grey." ‖

But I shall ne'er forget those grand old hills,
With all their sparkling, dashing, foaming rills,
Those fields, white with the drifting winter snow,
To which our fathers came, *a hundred years ago*—
Came with the plowshare, gun, and fishing rod,
While yet the Indians roamed the sod.

Peace to their ashes! let them calmly rest,
Dear Mother Earth, within thy hallowed breast;
Plant the pale primrose o'er each peaceful head,
And may night there, its purest dewdrops shed;
Ours were the boons, to which a country wise aspires;
Freedom to worship God—*a race of noble sires.*

---

* Rev. Moses Miller.
† Spencer and Alexander.
‡ Hon. Whiting Griswold.
‖ "Blue" and "Grey" were the uniforms worn during the late war. The writer had friends on both sides.

HISTORICAL ADDRESS

BY

JOHN H. THOMPSON,

OF CHICAGO, ILLS.

This day is consecrated to the past. From the present with its failures and successes, from the future with its hopes and aspirations, we turn our eyes backward to the names hallowed in memory, to the lives that are finished, to the days that are gone. From the diverging paths into which our feet have strayed, we retrace our steps to the starting point. From the dust and turmoil of life's conflicts we turn aside to rest in the shadows of the everlasting hills, to walk again along the brookside and the shady ways, and to live over the years that are no more.

From widely scattered homes, from the hillside and the valley, from the city and the country, from the prairie and the ocean, we come to these familiar scenes to revive the fading memories of other days, to do honor to the ashes in consecrated urns, and, by the contemplation of the lives of those who have gone to their rest, to gather inspiration and strength for what remains to us of life's journey.

There is no need of apology for the observance of this day as a town celebration.

When Old Mortality wanders through the churchyard to restore the inscriptions which are fading under the remorseless tooth of time, we feel that it is an office most kindly to the living and the dead.

The past is full of instrucion, of warning, of encouragement and of inspiration. Especially important does it seem to me that the towns of New England should preserve the lessons found in their histories.

I regard the township system of New England as a work of the highest human wisdom. The New England town is the best form of a Democracy to be found on earth. It is the realization of what President Lincoln styled "a government of the people, by the people and for the people." Recognizing its allegiance and obligations to the county, the state and the nation, the town is for the most purposes of government independent. In the town meeting are settled by the people most matters of government which most nearly concern them. The town meeting is a school in which the duties of a citizen are taught, and it is a fortress where the citizen not only learns his duties, but stands ever on guard to protect his rights. It may be that many of the questions settled in town meeting might be better settled by one good business man, free from the influences which sometimes sway a popular assemblage; but these questions are settled well enough by an intelligent people in town meeting. If errors are committed, the sober, second thought of the people will generally correct them, and the deliberation upon and settlement of these questions is in itself a liberal education. I deem it important therefore to preserve this system of government, and to that end to cherish and keep alive a proper pride in one's own town, and a lively interest in its history and achievements.

Beautiful for situation is this town. At an elevation of about 1500 feet above the sea, and extending on the southeast to the top of Pocumptuck, the highest point but one in the State, it commands in all directions wide and varied views of valley, hill and mountain. On the west, rise the Green Mountains with the giant Greylock towering above its neighbors. Away to the northward, Monadnock stands in serene majesty; far away to the east, may be seen Wachusett; on the south,

looking across the fair valley of the Deerfield, the eye roams over and beyond the billowy Buckland hills and away down the Connecticut Valley, over scenes so beautiful that one might exclaim almost in the words of the pious old angler, "Lord, what glory hast thou prepared for the saints in Heaven, since thou affordest bad men on earth such sights as these!" Here the sun sinks into the west amid splendors not revealed to the dwellers in the valley or the city. From these hills gush countless springs that feed the swift streams that are ever flowing towards the sea. Roses, once watered by hands long since dust, are still blossoming by the roadside, and with each returning Spring fair flowers bloom on every hillside. But beyond the charms of nature are the associations which cluster around these scenes. "These ever springing flowers and ever flowing streams have been dyed by the deep colors of human endurance, valor and virtue."

A restless and energetic race was that which braved the perils of the stormy Atlantic and undertook the settlement of this new world. As they landed on these shores the pioneers looked into a wilderness where a savage foe was lurking, and where every footstep was beset with danger. But "it is not with us," said John Robinson, "as with men whom small things can discourage." They had come not for ease and comfort, but to carry into and over a great continent the blessings of civilization, liberty and religion, and as the young men grew up there was ever sounding in their ears the injunction "go West," long before it was uttered by the great New York Journalist.

At an early day the settlers reached the valley of the Connecticut, and, as they contended for its rich meadows, they were inclined to look upon the hills to the westward as only adapted to hunting and grazing. Soon, however, they followed up the Deerfield Valley and climbed the hills; and the fair valley of the Connecticut, attractive then, and with a thousand added charms today, was neither destined to be the

Capua of the Pilgrims, nor the boundary of advancing civilization.

The General Court of Massachusetts granted, June 27, 1735, three townships in western Massachusetts to the town of Boston, in consideration of the payment by Boston of about one-fifth of the colony tax and large sums for the support of schools and the poor. One of these townships, embracing the larger part of the town of Heath, the town of Charlemont and part of the town of Buckland, was named Boston Plantation No. 1. There were reserved 500 acres for the first minister, 500 acres for the support of the ministry and 500 acres for the support of schools. Boston conveyed this township to John Reed, July 14, 1737, and Reed conveyed soon after to John Checkley and Gershom Keyes. The town afterwards was named Charlemont, and the part now a part of Heath was known as Charlemont Hill. The north part of the town of Heath was long known as the Green and Walker Grant. This tract was granted to Joshua Green and Isaac Walker, two Boston men engaged in business in Boston under the style of Green and Walker. Dr. Samuel A. Green, a prominent physician, and recently mayor of Boston, is a great great grandson of this Joshua Green.

Soon after the commencement of the war between England and France in 1744, the Massachusetts General Court built, at the expense of the colony, Fort Shirley in the East part of the town of Heath, Fort Pelham in Rowe and Fort Massachusetts in Adams, for the protection of the frontier, and raised 500 men to garrison the new forts and strengthen the old ones. These forts were all under the charge of Capt. Ephraim Williams of Deerfield, the gallant officer who afterwards fell near Lake George and gave the name to Williams College.

Fort Shirley was situated upon the farm now owned by Mr. Lovel Cook, and was a little to the west of the present road and house and upon ground sloping gently to the eastward for a short distance, and then descending to the north branch. A fine elm now stands some 100 feet west of its site.

The fort was sixty feet square and built of logs. The well, curbed with planks and posts, and the flat stones, where the oven was built, may still be seen. The fort was provided with small iron or swivel guns.

Lieut. John Catlin of Deerfield was for some time in command. In 1747 Lieut. Catlin, Sergt. Allen, Corp. Atherton and thirty-eight soldiers were there. In 1748 Lieut. Catlin, Sergt. Allen, Corp. Lyman and thirty-two soldiers occupied the fort. The fort was occupied about nine years.

Rev. John Norton, who was born in Berlin Ct., in 1716, graduated at Yale in 1737, and was ordained at Deerfield and settled in Bernardston in 1741, was chaplain for these forts and was for some time at Fort Shirley. His daughter Anne died at Fort Shirley in 1746 and was buried at the fort. A stone which marked her grave has been recently removed to Williamstown.

Rev. Mr. Norton, Dr. Williams and fourteen men left Fort Shirley Aug. 14, 1746, for Fort Massachusetts where they arrived the next day. Four days after, Fort Massachusetts was attacked by eight or nine hundred French and Indians under General De Vandreuil. Serg. John Hawks, afterwards Col. John Hawks of Deerfield, was in command of the fort, but he had only twenty-two men and more than half of them were sick. He made a gallant defence through the nineteenth and part of the twentieth, but at last, when he had but three pounds of powder left, surrendered, and the garrison with about a dozen women and children were taken prisoners to Canada. Mr. Norton kept a diary during the march to Canada and for about a year after, but it is mostly a sad record of the death of one after another of the captives in Canada. The survivors were redeemed and reached Boston about a year after the capture.

Capt. Humphrey Hobbs, of Springfield, with forty men was on the march to Fort Shirley June 6, 1748, from a fort near Brattleboro. He had halted for rest and dinner when sud-

denly his guards were driven in and he was attacked by about 300 Indians led by a chief named Sackett, a half breed. Hobbs with great judgment posted his men behind the trees and there was a hot fight for four hours, when the Indians retreated and left Hobbs to continue his march to Fort Shirley. Hobbs had but three men killed and three wounded. A large number of Indians were seen to fall, and when an Indian fell the body would be seen soon after sliding along the ground in a mysterious manner. Another Indian had crawled up, tied a rope around the body, and the Indians at the other end of the rope dragged the body off. Hobbs and Sackett were old acquaintances, and during the fight Sackett was calling upon Hobbs to surrender and making fearful threats. Hobbs had a stentorian voice and shouted back defiance and called upon him to come on.

These were two of the most gallant fights recorded in the Indian wars, and they properly come within our jurisdiction, as the men in one case had just gone from, and in the other were marching to Heath. Men who had gone from or were going to any other place could hardly have been expected to have borne themselves so gallantly and well.

During the peace, two men were left in charge of the fort. About the commencement of the second war, June 12, 1754, Gov. Phipps wrote to Col. Israel Williams that he must arrange for the protection of forts Shirley and Pelham. It was represented that these forts were rotten and it was decided that they should be abandoned and dismantled, the men withdrawn, and the guns turned over to the Governor, which was done. Some years after, Col. Asaph White carried some of the timbers of Fort Shirley to his place, and they may still be seen in the barn of Mr. Orsamus Maxwell. The appearance of these timbers 130 years after they were represented to be rotten, is calculated to throw some suspicion upon the judgment of the officer who reported upon their condition. There was considerable controversy among military men at that

time as to the best places for the location of forts, and it is possible that the judgment of some may have been affected by their opinions that forts should be built in other localities.

In 1752 Jonathan White came to Charlemont, and at a meeting of the proprietors, Jan. 17, 1753, was chosen one of the officers, and in 1752 or 3, he cleared up a few acres, planted an orchard and built a house in the south part of Heath on the farm now owned by Orsamus Maxwell, and a little to the northeast of the present building.

Jonathan White was born in Lancaster Feb. 4, 1709, and was the eldest but one of a family of thirteen children. He was the son of Josiah White, and the great grandson of Josiah White who came from the west of England and settled in Lancaster. He married in 1732, Ellen Wilder, a daughter of Judge Joseph Wilder of Lancaster, and built a house in the north part of the town, now the town of Leominster, and is stated by the historian of Lancaster to have been "the greatest landholder, the most wealthy man, and the best educated person then in town."

In the first French and Indian war Col. White commanded a military company in his town, and was actively engaged in defending the town from the attacks of the savages. When the second war commenced, he went back to Worcester county, and March 29, 1755, was commissioned captain in the Worcester regiment of Col. Ruggles, which marched for Crown Point. On the march northward Capt. White was promoted and made major, and before the end of the campaign he was made lieut-colonel. Col. White with his regiment was in the battle near Lake George Sept. 8, 1755. On the morning of that day in which many brave men from this country fell, Col. Ephraim Williams with his Hampshire Regiment was sent out on what is known as "The Bloody Morning Scout." At a short distance they encountered the French and Indian army under Baron Duskan, and Col. Williams was killed while endeavoring to lead his men into a better po-

sition, and his regiment was driven back with great loss upon the main body under Col. William Johnson. The French, flushed with success, attacked Johnson, but after a hard fight of four hours the French Regulars were routed by the colonial troops, and the distinguished French general was mortally wounded and taken prisoner.

Col. White was commissioned colonel Feb. 18, 1756, and ordered with his regiment to Lake Champlain. He served to the end of the war, was in many battles and won a high reputation as a gallant and capable officer.

At the close of the war, Col. White found that the Indians had raided his place in the south part of this town, destroying everything and even cutting down his orchard, excepting one apple tree, which remained and bore apples within the memory of the present generation.

After Col. Jonathan White returned from the war, he lived most of the time at Lancaster, and often went back and forth from Lancaster to this town. On one occasion, when on his way,he reached Deerfield on Saturday and found he could not reach this town without encroaching upon the Sabbath, and so remained there. When the hour for worship came he entered the church with its high doors at all the pews, and walked along the aisle, but no one recognized him or offered him a seat. The colonel turned about walked quietly out and, going to a woodpile, picked up a block of wood with which he walked up in front of the pulpit and, placing it on the floor, occupied it as a seat during the services. In the intermission the people discovered that the stranger was Col. White, and when the afternoon services commenced and the colonel arrived, every door was opened to him, but the stalwart old colonel had come prepared. He marched up to the aisle as if at the head of his regiment looking neither to the right nor the left, with his block of wood under his arm, and took his former place in front of the pulpit.

Col. White died Dec. 4, 1788, in his eightieth year and his

wife died eleven days before. The remains of both lie in the South Burying Ground among kindred dust of later generations. This burying ground was donated to the town by Col. White in 1771.

Col. White's oldest son, Jonathan, graduated at Harvard in 1763 and became a physician. His three sons David, James and Asaph all settled here soon after the close of the war, and some years later Col. Jonathan White passed the latter years of his life here with his children.

David White settled near the foot of Meeting House Hill, and the first town meeting in the town of Charlemont was held in 1765 at his house, and about two years later David was drowned in the Deerfield River.

Deacon James White settled a little south of the South Schoolhouse. He was chosen in 1765 the first town treasurer of Charlemont. He was long a leading citizen of this town, prominent in church and town affairs, and died here in 1824 aged eighty.

Col. Asaph White, Col. Jonathan White's youngest son, was a man of remarkable executive and business ability. He was born in 1747 and married Lucretia Bingham, a near relative of Hiram Bingham the missionary. He was connected with almost every enterprise of a public nature in this region. He built the turnpike across Hoosac Mountain, the Second Massachusetts Turnpike, known for years as Col. White's Turnpike, also the turnpike from Athol to Boston called the Fifth Massachusetts Turnpike. He built a clothing mill in Mill Hollow and manufactured woolen cloth, and built many roads and public buildings.

He lived first and built the house, on the place afterwards sold by him to Col. Maxwell, and later on the old place just north of the South Schoolhouse, where his father first settled. About 1800 he removed to Erving and was the first settler of that town, building there a house, a mill, and a dam across Miller's River. The founding of a town was but an ordinary

enterprise for a man of Col. White's energy, and having given the new town a good start he returned to Heath and died here at the age of eighty-one, Sept. 18, 1828.

Deacon David White, the oldest son of Col. Asaph, married a daughter of Jonathan Ashley, a lawyer of Deerfield, and lived on the old homestead, and died in 1851, aged seventy-seven. Lucretia B., a daughter of Deacon David White, married Ezra Lamb, and now lives at St. Paul at the age of eighty-five. She was the mother of Rev. Ezra E. Lamb, who graduated at Wesleyan University, Ohio, in 1858, and was a very popular preacher in Ohio and Western Massachusetts. He died a few years since at Agawam. Deacon David White left the old place to his son Joseph who died in 1861.

The second son of Col. Asaph White, Joseph, settled in Charlemont and died in 1840. He was the father of Hon. Joseph White, a very eminent lawyer, who was for many years secretary of the Massachusetts Board of Education, and is now treasurer of Williams College.

Asaph, another son of Col. Asaph White, graduated at Williams, and was a teacher in Western New York where he died many years ago.

Capt. Benjamin White, who died in 1817 at the age of seventy-one, and was the ancestor of another large family of Whites, came here in the early years, and was a prominent man in town affairs.

Jonathan Taylor came to East Charlemont with his brother Othniel in 1749. Jonathan Taylor was a great grandson of John Taylor, who came from England in 1639 and settled at Windsor, Ct., in 1640, and a grandson of Capt. John Taylor who went to Northampton in 1660, and was actively engaged in the early Indian wars.

Jonathan Taylor was born in Deerfield in 1724. His brother Othniel bought 1000 acres of land in East Charlemont and Buckland, Nov. 1, 1742, and Jonathan bought an undivided quarter of the tract. The two brothers built houses

and enclosed them with a fort, and both lived there until about 1757, when Jonathan sold out to his brother.

About that time Jonathan Taylor, who was employed in surveying and had looked over the region, took a fancy to the swamp about three-quarters of a mile east of the centre of the town of Heath. He thought it was like the rich meadow lands of Deerfield and the Connecticut Valley, and bought about 100 acres including the swamp and extending up the higher land to the south, and built a log house a little to the north of the present road and where the cleared land extends back towards the swamp. The house was built of round logs locked at the angles. The roof was of hemlock bark, and planks split out of logs formed the floor. The chimney was built of stones laid without mortar, and there was not a nail in the house.

Mr. Taylor set out an orchard near his house, but for several years he did not succeed in raising either corn or rye, the ground was so cold and wet. He had not a neighbor for a number of years. He had two sons and two daughters, and his wife lived in great fear of the Indians. When Mr. Taylor was away Mrs. Taylor kept one of the little boys at the top of the house on the lookout. One day young Jonathan, who had never read the story with which boys of later times are familiar, of the unhappy boy who cried "wolf" when there was no wolf, undertook to amuse himself by coming down and calling out "Indians!" One of the girls fainted, the other ran into the cellar, and in the end the only thing the boy had to congratulate himself upon was that he escaped with a sound whipping and was not eaten up by wolves.

Mr. Taylor brought his supplies monthly from Deerfield, taking a route over or near Pocumptuck, and in later years he used to relate that when on his return he came up over the hills, some two or three miles away, he would hear the voice of his wife as she stood at the entrance to his log hut calling "Taylor," "Taylor." Mrs. Taylor had doubtless good lungs,

for it is recorded of her that she cultivated her fine conversational powers by conversing with the forest trees about her, but it is hardly credible that her voice could have reached such a distance over forest, hill and valley. But "there were voices in the air" more than a hundred years ago. The old pioneer was doubtless gifted with something of that fine sense which, to the old Greek, made the forest and mountain vocal with a thousand voices, and as the murmur of the forest, the whistling of the winds and the varied sounds came to his ear, his fine sense, and loyal heart, led him to fancy it was the familiar voice to which he had listened in courtship days and curtain lectures, calling him to his home.

In after years Mr. Taylor built a substantial frame house and barn on the old road leading to Colrain, and died Feb. 22, 1801, at the age of seventy-six. His wife Lucy died the following year, aged seventy-eight. His son Jonathan occupied the old homestead, and died in 1835, aged seventy-seven. His grandson, Jonathan H. Taylor, lived sometime on the old place and then removed to the West. Two of the sons of Jonathan Taylor 2d, Thomas and Samuel, became physicians and practised their professions for many years, but are now dead. A daughter of Jonathan Taylor 2d married John Temple, lived near the centre of the town, and was the mother of three physicians.

Charlemont was incorporated in 1765, and Jonathan Taylor was one of the first board of selectmen. Up to this time the affairs of the township were managed by the proprietors, who held meetings and elected officers much after the manner of town meetings.

The people were early supplied with preaching by several different clergymen, one of whom, Rev. C. M. Smith "preached £40 worth," as appears by his order dated Oct. 24, 1753, and Moses Rice was allowed £4, 4s. for "keeping the ministers."

They undertook to build a meeting-house and raised the frame of it in the south part of the present town of Heath

in or about 1752; and in 1753 and 1754 committees were appointed and attempts made to enclose and finish the house, but the war came on, many of the settlers were driven away, and the frame remained unfinished. In 1761–2, meetings were held to arrange for completion of the building, but it was found that the frame was damaged by standing so long unenclosed, and the result was that June 27, 1762, an agreement was made with Thomas Dick in which he agreed to set up a frame in the place where the old one was standing, to cover the outside with chamfered boards and the roof with boards and shingles, to put up weather boards, to lay the lower floor with boards on sleepers or joice well supported, and to complete the same by the last day of September, 1762, it being provided that "the proprietors were to find boards, nails and shingles and rum, for the raising."

This building was finished and a church was formed, and in 1767 the Rev. Jonathan Leavitt was settled as pastor. He was to receive £100 settlement and £50 a year salary, with provisions for an increase of salary with the increase of families, until it might amount to £80 a year. Here Mr. Leavitt preached for a number of years, the people coming from a wide extent of country including the present towns of Heath, Charlemont, Buckland and Hawley. The Rev. Moses Miller says: "Some came on horseback, some on foot for miles around, carrying their infant children in their arms, some waded, some forded, and some boated the rapid Deerfield, or crossed on its frozen waters. Some came on sleds, perhaps a few in sleighs, but none ever came in anything like the vehicles of the present day. They had no cushions to be seated upon, but a rough hard board and no back to lean against, and they had at that time long prayers and long sermons."

Rev. Jonathan Leavitt was born in Suffield, Ct., Jan. 22, 1731, graduated at Yale in 1758, and by his first wife, Miss Sarah Hooker, of Farmington, Ct., had one daughter and seven sons.

He was a man of fine appearance, generally wore a great white wig and a cocked hat, was a gentleman in his manners, hospitable in his home and a Christian in his life. His sermons were somewhat dry and didactic but sound and able. His prayers were usually about an hour long, and his sermons of corresponding proportions. It was the custom in those days for the people to rise and bow as Mr. Leavitt walked up to the pulpit. For twelve years he seems to have preached to the general satisfaction of the people from all the region round about. In the time of the Revolution, the people found great difficulty in raising his salary. Part of it was paid in depreciated paper money. In 1778 a difficulty arose between the town of Charlemont and Mr. Leavitt. It seems to have originated in a request of Mr. Leavitt for an increase of salary, if it was to be paid in depreciated paper money. The town proposed to pay the salary as it had been agreed in produce and property, according to a scale of prices; grass beef at $2, and stall fed beef at $3 per hundred, wheat at four shillings, rye at three shillings and corn at two shillings and sixpence a bushel, and other articles in same proportion. Mr. Leavitt seemed reluctant to accept this arrangement, and after several town meetings and some angry debate, it was voted that, until matters could be settled with Mr. Leavitt on an amicable basis, they would make no further provision for his support, and that they would close the meeting-house, which was accordingly done by the constable under direction of the selectmen. Mr. Leavitt then preached for about five years in the South Schoolhouse to people mostly living in the present town of Heath, and after the incorporation of Heath Mr. Leavitt brought suit against the towns of Heath and Charlemont and recovered £500 for salary and £200 for loss from payment in depreciated paper. The town of Heath had some difficulty with Mr. Leavitt about taxes, but it resulted in the town releasing him from the taxes, and making an agreement with him for the payment of the judgment, so far as it

belonged to this town to pay, in cattle and produce upon an agreed scale of prices.

In 1801 Mr. Leavitt published a volume on the "New Covenant and the Church's duty." Mr. Leavitt died in Heath, Sept. 9, 1802, aged seventy-one, and is buried in the South Burying Ground.

Hon. Jonathan Leavitt of Greenfield was a son of Rev. Jonathan Leavitt. He graduated at Yale in 1786, married a daughter of President Stiles, of Yale College, and settled in Greenfield about 1790. He was a prominent lawyer, a senator, Judge of Probate and Associate Justice of the old Court of Common Pleas in Franklin County. In the first court held in Franklin County, March 9, 1812, Judge Leavitt sat as Associate Justice. He died at Greenfield in 1830 at the age of sixty-six.

Hooker Leavitt, another son, was admitted to the bar in 1811, and was from 1815 for a long series of years Register of Deeds and County Treasurer for Franklin County. He died Nov. 1, 1842.

Dr. Roswell Leavitt, another son, was a physician in Cornish, N. H., and was the father of Rev. Jonathan Leavitt D.D. who graduated at Amherst in 1825, was settled in Providence, R. I., was long an eminent divine in New England, and died in 1877.

Many settlers came to the Hill as it was called, or the present town of Heath, prior to the Revolution. Some of them bought lands and could not pay for them, and sold out and went away. Some of them went into the army, so that but few of these early settlers remained. William Buck in 1773, bought a place with a house and some improvements a little to the west of the centre of the town. He was one of the original members of the church in Heath, and died in 1801, at the age of seventy-five. His wife Mary died four years later at the age of eighty-one. He was the father of Lieut. William Buck, who died in 1839 at the age of eighty-four, and the

grandfather of Luther and Winslow Buck, who were all prominent citizens of the town.

Early in 1773 came Hugh Maxwell, who has left a record as a soldier, a citizen and a Christian, of which any town might be proud.

Hugh Maxwell was born in Minterburn, Tyrone Co., Ireland, April 27, O. S., 1733. His father of the same name, a Protestant, came to this country in 1733 with his wife, Hugh, then six weeks old, and two older children, and settled in Bedford, Mass. Hugh studied surveying, but when the French and Indian war commenced in 1754, he enlisted in the army, and served through five campaigns to the end of the war. He was in the battle near Lake George in 1755, and in Fort William Henry when it was surrendered to the French in 1756. After the surrender, when the Indians fell upon the garrison murdering many, Maxwell was seized by some Indians who stripped him of everything but his pataloons, when he slipped from their hands, seized a musket and ran towards Fort Edward which he reached in safety. He was commissioned ensign in Ruggles Regiment, March 31, 1759. At the end of the war, he married Miss Bridget Monroe, of Lexington, Mass., and resumed his surveying and farming. Soon after coming to this town he bought of Col. Asaph White the farm of seventy acres, now owned by Wm. M. Maxwell, his grandson, for £90. There were a few acres cleared, and a house, somewhat better than most of the houses, standing some distance to the west of the present buildings.

He was elected member of the First Provincial Congress, which was convened at Salem, Oct. 7, 1774, and took an active part in the controversies between the colonies and England. He was one of the few men in the region who took a Boston newspaper, and he was a diligent reader of all the pamphlets of the time. It was owing largely to his influence and active efforts, that the people of this town and vicinity were united in resistance to the encroachments of the mother

country, and that in the Revolution there was not a Tory in the town. The Provincial Congress provided for forming and arming companies of Minute Men, and when Col. Maxwell returned home, he assisted in raising a company, and Oliver Avery was chosen captain, and Maxwell lieutenant. When tidings came of the fight at Lexington and Concord, the company marched forthwith to Cambridge, Maxwell leaving his wife and six young children, the youngest, born the day after the fight at Lexington, hardly a week old.

At Cambridge, May 26, 1775, Maxwell was made captain of the company, which became the Second Company in the regiment of that gallant soldier, Col. William Prescott. Some fifteen of the men were from Rowe.

The night before the battle of Bunker Hill, when Prescott's men commenced work on the entrenchments, Capt. Maxwell was sent with a small detachment to patrol the shore near the old ferry, and to watch the enemy. The ships of war were moored in the stream close by, and on the other shore the English sentinels were walking back and forth. Prescott was very solicitous lest the enemy should discover the movements, and twice during the night came to the place where Capt. Maxwell was keeping his vigilant watch, and we can fancy the officers exchanging a grim smile as they stood on the shore and heard from the ships of war the drowsy cry, "All is well."

When the ships of war and batteries opened fire in the morning, one of Maxwell's men, Aaron Barr of Rowe, was struck with a cannon shot, and was the first wounded man brought from the field to Cambridge.

In that first great battle of the Revolution, when the British Regulars were twice routed and driven back by the Massachusetts farmers, there were no men who did better service than the company from these hills.

In the last fierce onset, when the provincial troops had exhausted their ammunition, and had only the butts of their

muskets with which to meet their foes, Capt. Maxwell stood at his post to the last. Conspicuous among his men as he encouraged them to hold their position, the fighting captain was a mark for the British grenadiers as they mounted the redoubt. One of them singled out the captain and fired down upon him at a distance of a few feet. The ball entered near the collar bone, passed through his right shoulder and came out below his shoulder blade. His right arm fell powerless at his side; then Prescott gave the order to retreat, and as the men fell back, Capt. Maxwell coolly walked a little distance through the flying bullets, picked up his coat, and came off with his men as they slowly and sullenly retreated towards Cambridge.

His wound was very serious; nine pieces of bone were extracted from his shoulder, and for some time his life was in great danger. In September he was able to return to his family, and he spent some six weeks with them. He then had a shed built for his stock, two cows, a horse and a few sheep, and arranged for a supply of wood, and then left to join the army. He was engaged in the operations on Long Island and in the vicinity of New York, in August and September, 1776, and was in the battles at Trenton and Princeton. In the spring of 1777 the brigade to which he belonged was sent North to resist the advance of Burgoyne, and Capt. Maxwell fought at Bennington, Stillwater and Saratoga. In November, 1797, he joined the Southern army and shared the hardships of Valley Forge, and in June, 1778, he was in the battle of Monmouth.

In 1777, Capt. Maxwell was promoted to the rank of major, and in 1779 he was placed under the command of Maj.-Gen. William Heath who was in command on the Hudson River. He was sometime after made lieut.-colonel, and was for a long time actively engaged in command of outposts, and distinguished himself in several skirmishes and attacks on posts. In a private letter to him written sometime after the war,

Gen. Heath writes, "I well know your long and faithful services in the army, and how often I have slept without apprehension of being surprised because you guarded the outpost, and I knew that the enemy would not be allowed to evade your vigilance."

Near the close of the war he was looking forward to peace and a return to the duties of a citizen, and his mind was deeply interested in the matters of the continental currency and the payment of the debt incurred by the war. In some letters written at this time to a friend, a prominent Massachusetts man, Col. Maxwell wrote:

"You may well think that I have grown weary of the fatigue of the camp; but I am far from having the most distant wish to leave the work till it is finished (as I trust it will be), with glory and advantage to America. No! old and almost worn out as I am, my wish is to share in the remaining hardships and dangers of the war. The debt contracted by the war must be paid, sooner or later, and the sooner the better. It is likely that some individuals who have collected vast sums of money by trade of late cannot be come at to be taxed. Some such may, and it is likely will escape without paying their proportions of the public charge. Let them go. It is, I think, punishment enough on a man to reflect that his country is saved from ruin without his help, and that he by his monopoly and extortion has made use of all his power to sell it to destruction."

In the spring of 1784, Col. Maxwell returned to his home, and was sent to Boston to secure an incorporation of the new town to be set off from Charlemont. He secured the act of incorporation with the assistance of his old commander, Gen. Heath, after whom the new town was named. Col. Maxwell was moderator of the first town meeting, and one of the first board of selectmen. After a hundred years have passed away, it is pleasant to see that a great-grandson, bearing the same name, fills the same honorable office. Col. Maxwell was made a member of the Society of the Cincinnati.

In 1788–9, Col. Maxwell was employed to survey the line from Pennsylvania to Lake Ontario, and in the survey and location of several towns in Western New York. Then he wrote to his family from a place around which are now flourishing cities and countless church spires: "I long to see you all, and I long to attend your public worship. You know that David wished and prayed to see the House of God and his worship, and why should not I? But here I am; where in the woods I see nobody but the four or five men who attend me. And yet I do think that the Great Governor of the Universe is about to plant the glorious gospel in this wilderness. May it soon spread over this land."

Col. Maxwell afterwards became embarrassed, from being unable to collect two large sums of money which he had loaned, and undertook to retrieve his fortunes by shipping horses to the West Indies, and on the voyage home he was seized with a fever and died at sea, Oct. 14, 1799, aged sixty-six.

Miss Priscilla Maxwell, who died at Heath, in 1851, at the age of eighty-four, was a daughter of Col. Hugh Maxwell, and in 1833, published an interesting memoir entitled "The Christian Patriot."

Lieut. Hugh Maxwell, a son of Col. Maxwell, lived on the old homestead and was a prominent citizen of the town, and died Feb. 23, 1849, at the age of seventy-nine. Lieut. Hugh Maxwell and William Munroe Maxwell succeeded to the membership in the Society of the Cincinnati.

Dr. Henry Maxwell, a son of Lieut. Hugh Maxwell, died in 1856, at Lockport, N. Y., where he practised medicine for many years. Two other sons, Hugh and Charles, studied medicine; one of them was in Amherst College, but both died young. Hon. Sylvester Maxwell of Charlemont, the youngest son of Col. Hugh Maxwell, graduated at Yale in 1797, and was long known throughout the county as an upright and good lawyer, and a useful citizen. A granddaughter of Hon.

Sylvester Maxwell is gathering many laurels in the fields of literature.

Lieut. Benjamin Maxwell came to this town in 1775, and bought a place just south of the centre of the town. The place had been improved by William Brown, and had a small frame house with barns and fruit trees.

Lieut. Maxwell was a brother of Col. Hugh Maxwell, born in 1737 at Bedford. He served in the French and Indian war, and in the campaign of 1758 was in Major Roger's Rangers. He was also lieutenant in a company of Minute men in 1775. In 1778 he was one of the selectmen of the town of Charlemont, and he was always an active and leading citizen. He died in Heath, Feb. 2, 1829, aged ninety-two. Miss Anna Maxwell, his daughter, wrote in the latter years of her life a history of Heath, and died in 1851, aged eighty-five.

Capt. Benjamin Maxwell, son of Lieut. Benjamin Maxwell, was a prominent citizen of the town, and died in 1854, aged eighty-three.

Alexander Park Maxwell, another son of Lieut. Ben. Maxwell, settled in Charlemont, and was widely known in the county as a magistrate and leading man. He died in 1864, aged seventy-eight.

During the Revolution few settlers came to the town. All the able bodied men were in the army, and their families suffered great privations and hardships. Miss Priscilla Maxwell described the situation of her father's family. The boys were too young to work. All depended upon the mother and the oldest girl, about ten years old. Col. Maxwell built a barn where the buildings now stand, a long way from the house. They went through deep and drifting snow some distance for water, and to take care of the stock in the barn. They went seven miles to get a bushel of grain, and then carried it five miles to have it ground. The other families were in a similar situation. During the war several disabled soldiers were sent from the army, and these furnished some help to the distressed families.

In 1777 an epidemic prevailed along the river and on the hill, which was thought to have been brought from the camp by the soldiers who came to help, and many died. Three sons and two daughters of Capt. Avery died at this time.

At the close of the war and about the time of the incorporation of Heath, many new settlers came. Most of them were young married men. The pioneer came the first summer provided with an axe, a brush-scythe, a shovel and a hoe. Selecting a place for his dwelling, the forest trees were soon levelled about it, a little cellar dug, and a log cabin built. A piece of ground was cleared up, the logs rolled in piles, the brush burned, a patch scratched over with the hoe and sown to rye, and another prepared to plant with corn and potatoes. Then the pioneer went back to the place he had come from, to build castles through the winter; and in the spring he came, driving a yoke of oxen with a cart containing his household goods, his wife with a baby in her arms riding a horse, and a cow tied to the cart following behind. Then came years of toil and hardship. The barn was to be built, the fences made, the orchard set out. Each year a new piece of land was cleared and sowed or planted, old stumps were dug out, walls built, and the farm brought under better cultivation. Then came the building of a frame house with its heavy timbers and huge chimney, containing bricks enough to have built an ordinary brick house. By this time the pioneer had many neighbors about him, and all came to the raising. The one essential thing about a raising was a liberal supply of New England rum, and the occasion was one, not only of neighborly kindness, but of great social enjoyment. There is this to be said of the liquor: it was a good genuine article, the people of that day not having learned to adulterate liquors in the way much villainous stuff of a later day is compounded. After the temperance reform in later years, when a man, at the instance of his better half, undertook to raise a building without rum, the timbers moved very slowly and not without much grumbling and strong suspicions of inhospitality.

The houses of nearly all the first settlers were of logs, and generally contained two rooms. The house which Col. Asaph White sold to Col. Maxwell, was of logs, but had a frame and was boarded upon the inside. This was a kind of extravagance for those days. The most expensive items in building were nails and glass. The nails were usually hammered out in a blacksmith's shop, and the glass was sometimes omitted entirely; an opening which could be closed in stormy weather doing duty as a window.

The first road was built about 1765, from the river up through the south part of the town, and, as it approached the present centre, keeping a little to the west of the road now used, and it was extended east over Nims' Hill and soon after west towards Rowe.

The early roads generally ran straight over all the hills in their way. This was not, as some have supposed, because their builders believed that the bail of a kettle was shorter when standing up than when lying down, but because in the early days the low lands were very wet, so that the first settlers built where it was high and dry, and then the roads were built to accommodate the houses. Some of the old settlers, too, held the opinion, in which I believe myself, that it is easier to walk over a hill than to go the same distance on a level; for the reason that in going up and down a hill different muscles are brought in use, while in going on a level there is a continuous strain on one set of muscles.

It appears that at least two of our early settlers were slaveholders. There remains among the papers of Lieut. Benj. Maxwell a bill of sale, dated April 27, 1767, by which Nathaniel Dunkelle sold to Benjamin Maxwell a negro child about twelve months old, for £6, 13s., 4p. This was a small one, but Jonathan Taylor had a bill of sale, dated in 1771, by which Daniel Ames of Deerfield sold to him "one negro man named Titus, aged 31 years," for twenty shillings. The bill of sale states that the seller bought the property of Samuel Smith of

Hatfield. There was a general warranty in each bill of sale, but no abstract of title appears to have been furnished, and from the consideration expressed, especially in the latter one, it would seem probable that neither party had much confidence in the validity of the title to a human being, in the absence of any evidence of title derived from the Almighty. What became of these slaves does not appear. I imagine, that at the time of his purchase, Mr. Taylor had become very tired of transporting his supplies from Deerfield, and that he loaded up Titus with a bag of meal and started him for the hills, and that about the time he reached the foot of the hills, Titus became discouraged, and ran away, and Mr. Taylor charged up the twenty shillings to profit and loss. At any rate there does not appear to be any evidence that any slave breathed the free air of these hills.

Among the settlers of about this time was Dea. John Brown, who was one of the first selectmen of Heath, and one of the first deacons of the church. He came from Sterling, and was the son of a clergyman. He died in Heath in 1828, at the age of 84. Dr. Jonas Brown, a son of Dea. John Brown, was many years a physician in Cazenovia, N. Y. Daniel Brown, a son of Dea. John Brown, died in 1853, aged 81, and one of his sons, Dr. Harrington Brown, became a physician. Peletiah Smith came from Amherst about this time. He was the father of Moses Smith, who married a daughter of Dea. John Brown, and was the father of Rev. Lowell Smith, who was born in Heath in 1802, graduated at Williams in 1827, and went soon after as a missionary to the Sandwich Islands, where he built up a church of some 1200 members, and has labored with great success through a long life. Another son of Moses Smith, Frederick G. Smith, resides in Greenfield, and is now county commissioner. Dea. John Brown reared a family of thirteen children, who grew up to mature years, and filled stations of usefulness. There are now living 88 of his grandchildren.

Aaron Smith was a son Peletiah Smith, and was father of Aaron Smith 2d, who was born in 1798, lived from 1835 a little south of the common, and was for many years town clerk and treasurer. He died in 1881. A son of Aaron Smith 2d, Henry K. Smith, is a civil engineer in Philadelphia; and a grandson, Edward P. Guild, is a journalist in Boston.

Lieut. Eli Gould, came from Amherst, and settled here about this time, and died in 1848 at the age of 81. He was the father of Dea. Eli Gould and of Capt. David Gould who were prominent citizens, and the latter of whom died in 1869 at the age of 72. Capt. Gould reared a large family, and many of his children and their descendants are in this town and vicinity.

Stephen Thompson came in 1784 from Milford, and settled in the south-east part of the town. He had served in the Revolution. He died in 1859 at the age of 95. His oldest son, Rufus, was one of the early settlers in the north part of the town. Another son, Luther Thompson, lived on the old homestead, and died in 1863, at the age of 78. The only surviving child of Stephen Thompson is Rev. John C. Thompson, who graduated at Amherst in 1829, was settled as pastor in Rowe, Goshen, and other places, and now resides at Holyoke. The descendants of Stephen Thompson are now scattered through as many as ten states from Maine to Kansas.

Thomas Harrington came here about the same time, and was for many years town clerk. His son Cassius settled in the east part of the town, and Timothy B. Harrington in the south part on the place where, in latter years, John Burrington has lived.

Thomas B. Harrington, a son of Timothy B. Harrington, graduated at Princeton in 1849, was a successful teacher, and was about entering the ministry when he was stricken down by early death. Brainard T. Harrington, another son, graduated at Amherst in 1852, married a granddaughter of Dea. Sullivan Taft, and has, for many years, been a teacher in West Chester, N. Y.

Thomas Bond settled here about this time. He was in a double sense a soldier of the Revolution. He was one of Burgoyne's men.

After the battle of Stillwater, some of Burgoyne's troops had built a bridge with a view to a retreat. Capt. McClellan, with his Colerain Company, was sent to destroy the bridge, and on their return, surrounded a small company of 31 English soldiers, and after a sharp fight the English were all killed but two, Bond and a man named Harris, who surrendered. The merits of the controversy were presented so clearly by Capt. McClellan to the prisoners, that they forthwith enlisted in Capt. McClellan's company, and served with him during the rest of the war. Then Bond came home with McClellan, came to this town, married, and in 1791 became the father of James Bond, who was afterwards known as the most persistent litigant of Franklin County.

I do not think he was a very bad man, at least I have known much worse men among the frequenters of courts, but he was tenacious of all his rights. He would carry a suit about a boundary line involving the title to an acre or two of land worth $10 an acre to the court of last resort, and by the time it was ended he would have made out of it a Pandora box from which he would let loose a whole brood of other suits. At last the juries of Franklin County became so prejudiced against him on account of his frequent appearance before them, that he had no more chance of winning a suit before a jury than a railroad company of this day. Then he removed to Iowa, and it is safe to assume that he contributed his part to settle the law of that great state upon sound and correct legal principles.

I have a suspicion from the name that Capt. McClellan's other prisoner settled in this vicinity. I have forborn prosecuting inquiries on the subject as I have no desire to add to the captain's responsibilities, but it seems not unlikely that in not sparing some other men among his enemies instead of

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these two, the gallant captain builded worse than he had any idea of.

The act of incorporation of the town of Heath was passed Feb. 14, 1785. The first town meeting was held March 21, 1775. The warrant was issued by Samuel Taylor, J. P., at Buckland, March 14, 1785 and directed to Asahel Thayer.

Col. Hugh Maxwell was chosen moderator, James White clerk, Hugh Maxwell, Asaph White and John Brown, selectmen, and Benjamin White, tithingman.

The town at first chose one tithingman, a little later two, and still later three. They were uniformly men of high standing and character, like Col. Roger Leavitt, Dea. David White and T. B. Harrington. The increase in the number would indicate an increase in duties. The duties of the tithingman were to keep order in church, to keep the boys quiet, and to wake up any who went to sleep during the long sermons. In the early days the tithingman used to stop people who were driving on Sunday, unless they were on the way to church or on errands of urgent importance. There is an old story of a man who succeeded in getting by a New England tithingman by telling him that his father was dead with such a lugubrious countenance that the tithingman took it for granted that the man was going to the funeral, but when he was beyond reach the man turned about and shouted back the additional information that his father had been dead about five years.

At the first town meeting it was voted to raise thirty pounds for highways, and to pay for work from May 1 to Aug. 1, four shillings ; from Aug. 1 to end of September, three shillings, and for the rest of the year two shillings a day. Twenty pounds were raised to hire preaching. It was voted the same year to build a schoolhouse in the north part of the town, which was the school located in the present centre of the town.

The town arranged with Charlemont for the purchase of

Charlemont's interest in the meeting-house, and undertook to remove it to a more central location. Dec. 18, 1786, Asahel Thayer, Jonathan Taylor, Benjamin Maxwell and William Buck, Jr., were appointed a committee "to pitch upon a spot to set the meeting-house." Aug. 23, 1787, the committee reported that about fifteen rods east of the North Schoolhouse on the north line of Lieut. Benjamin Maxwell's lot was the most convenient spot, and in 1787 it was voted to give Lieut. Maxwell fifty dollars for an acre of land to set the meeting-house on, and to raise fifty pounds for moving the building. This acre is the present common, and the meeting-house was placed nearly opposite, but a little to the east of the present Congregational Church.

The building was moved in instalments, and it was voted to give Lieut. Eli Gould $11, for stripping the foreside and putting it on again, Capt. Asaph White $9, for the other side, David Baldwin $18, for the roof, and Daniel Spooner $24 for the two ends, the work to be done by Dec. 1, 1787.

April 7, 1788, it was voted to raise fifty pounds to furnish the meeting-house, and a proposition of Capt. Asaph White was accepted to do the work and receive for pay "neat cattle, swine, sheep, beef, pork, grain, flax, hides, flax seed, beans, peas, oats and boards."

The people at this time were very poor. There was hardly any money in circulation, and the little there was consisted of a few well worn Spanish coins. Most of the business transactions were in barter. The people had little to sell that would bring money. They burned wood for the ashes, made potash, and carried it to Boston to raise money to pay their taxes.

In 1786 many of the people of Western Massachusetts joined in the Shay's Rebellion. They were the original Greenbackers and wanted an issue of paper money. The courts were rendering judgments against them for debts they could not pay, and they wanted the courts closed and the lawyers abolished, and they had many grievances growing out of

the hard times. Hard times are bad, but the violent and extraordinary remedies proposed infinitely worse. The only adequate remedy is hard work, industry and economy.

The people of this town gave no encouragement to this rebellion, and as they had been unanimous in support of the Revolution, so were they united in support of the government through these trying times. They set themselves resolutely to work, raised and paid what under the circumstances were large sums for the church, the schools and all public enterprises, and in the end enjoyed the prosperity that comes from honesty and industry.

Among the men particularly active in putting down the Shays Rebellion, was the gallant old soldier, Col. Maxwell. Miss Priscilla Maxwell tells the story that a party of the routed and scattered rebels called at a house in Washington County, N. Y., and while being fed were heard by their hostess talking very bitterly against Col. Maxwell. The good lady listened for a time and then spoke up, "I know Col. Maxwell very well. He is a good man and has done his duty to his country, and I advise you to go directly to Col. Maxwell and make a humble acknowledgement, and tell him that his sister Peggy gave you victuals and drink and warmed you when you were hungry and cold, and she hopes he will forgive you if you will behave like good citizens in time to come."

The dress of this period and of many years later was simple, and almost entirely of home growth and home manufacture. The farmer raised flax and kept sheep, and from the flax and wool were made the clothing. The spinning wheel and the great loom were in almost every house, and were generally in active use. The cloth woven by the busy housewife was colored in the dye tub, and formed the staple article of wear.

The young man who went to see his girl on Sunday nights sometimes managed to procure a suit of broadcloth, which did service on special occasions for long years after, and the head

of the family had generally a long blue surtout, which became a sort of heirloom in the family in after generations.

The diet was equally simple and plain, and almost entirely produced on the farm. Fresh beef was kept a long time through the winter packed in snow. There were corned beef and salt pork, rye and Indian bread, hulled corn and samp and milk. Sometimes in winter the farmer would make a long trip to Boston and sell some produce, and if a thaw did not set in would bring back a supply of fresh codfish. Then they learned to compound mince, pumpkin and apple pies with a skill which is now believed to be among the lost arts. Orchards were set out early, and in the virgin soil soon bore a bountiful supply of apples, and there was a cider mill in every neighborhood. In the autumn the farmer rolled into his cellar a dozen or twenty barrels of cider, and the neighbor who dropped in of a long winter evening would have felt himself inhospitably received, if he had not been entertained with a dish of rosy cheeked apples and a brimming mug of cider.

There were few books to read. The Bible was to be found in every house. There was Baxter's Saints Rest, a volume or two of sermons, and a memoir of some saintly woman. There were generally those cheerful and entertaining works, Fox's Book of Martyrs, and Young's Night Thoughts. There were most likely Pilgrim's Progress, and Watts on the Improvement of the mind, and perhaps Rollin's Ancient History. Of novels there were none. The clergyman had of course a larger library, but they were mostly of a theological character. Of books for children there were very few. When I think of the books and magazines for children of this day, illustrated with the highest art, and in the writing of which so many of the most gifted and accomplished authors are engaged, and in which older minds find a perpetual delight, I cannot without a feeling of pain think of the boys and girls of long ago left to subsist upon the crude pictures and meager diet of the New England Primer.

Nor were the people of that day any better off in the way of newspapers. For many years after the Revolution newspapers could not be sent by mail. They were not mailable matter. Sometimes the postman brought a few newspapers along and, if they were not lost on the way or worn out by the postman and his friends as they perused them, the subscriber might get his paper a week or so after it was issued. One or two men in the town took, when they would get it, a Boston paper, two or three Springfield papers. After the Greenfield Gazette was established in 1792, more papers were taken, and not many years after most families were supplied with the county paper, and many copies of Boston religious papers were taken.

But when the subscriber of those early days after long delay and much tribulation, obtained his paper, it is not easy to see what he could have found in it to interest him. Of what we call news the newspaper of that day contained hardly anything. We are accustomed to find in the newspaper of to-day all the news gathered with wonderful enterprise and industry, from every part of the world up to within an hour or two of the time the paper is issued, and if we do not get the paper on the day it is issued, we feel that it is old. The newspaper man of to-day has fallen into a habit of interviewing everybody who is supposed to have in his possession any exclusive item of news, or any opinions upon any important matter, and not only in every such item extracted and every such opinion elicited, but the man who is interviewed generally finds himself accredited with various views and opinions which had never entered his head. Then the county or local papers have taken to writing up so fully all matters of local news, that if Mr. Jones' horse has a fit of the blind staggers, we may generally depend upon finding a full account of the matter with all details and circumstances in the newspaper.

How different was the newspaper of the olden time! The leading editorial was generally a call upon delinquent sub-

scribers to pay up, with the information that oats, peas, beans, etc., will be received in payment. Then there was generally an essay — often very well written upon some point of morals or some question of the day over the name of Cato or or Seneca — and by the time the paper reached him a distant subscriber might easily make the mistake of believing it was written by the veritable old Roman whose name was signed to it. Then there would be an extract from a private letter to a friend of the editor, or some gentleman of the town written a week or two before, by an acquaintance two or three hundred miles away, giving an account of some remarkable event, said to have happened in the vicinity of the writer, but which was probably made up by some gossiping neighbor or some story telling passer by. Then there would be an account of a battle or some military operations on the continent of Europe which had taken place one or two months before, and the account of which the editor obtained from an English newspaper which had come over in a sailing vessel, and had been given to the editor by a traveller who chanced to have it in his pocket. And this was substantially what the subscriber of that day found in his newspaper when it reached a week or so after it was presented.

The question naturally arises how a people with such books and newspapers acquired the general information and intelligence which our ancestors possessed. A recent writer says the New Englanders of that period acquired their knowledge by their inquisitiveness. Doubtless this is true to a considerable extent, but I am inclined to think that the regular attendance at church, and the lively interest and discussions as to religious doctrines, contributed largely to the intellectual growth of the people. A traveller of that day found it very difficult to pass a house without standing a rigid cross-examination as to news, and he might think himself very fortunate if he did not find himself entangled in a controversy upon the trinity, or original sin.

With their imperfect facilities for finding out the news the people were on one occasion nearly led into error. In 1794 Samuel Adams was running for governor, and he was a Democrat. This was about the first appearance of Democrats.

The anti Federals and Republicans had before this time attacked some of the measures of the administration, but had never said aught against Washington. The Democratic Societies began to be formed in 1793, and some of the leaders had assailed with great malignity the great chief himself. Samuel Adams had been a distinguished patriot, and it was not probably generally known that he had become a Democrat.

When the people met to vote for governor, Lieut. Benjamin Maxwell seems to have been the only one present who understood the situation. Others took newspapers, but probably the papers had not arrived or had brought no news. Lieut. Benjamin Maxwell told the voters that Adams was the man, and they all voted for Adams. Just as they had finished voting Mr. Leavitt arrived, and upon learning how they had voted said that he feared they had been too fast, that he had just returned from Springfield and Northampton, and had been told there that Samuel Adams was a Democrat. Then Dea. John Brown rose and said solemnly that if he had known that, he would have cut off his right hand before it should have cast a vote for Adams. The voters looked at one another in consternation. The idea of voting for a Democrat "unbeknownst" to themselves! But they were equal to the emergency. Some one rose and moved that the moderator sweep the table, that the vote be expunged, and they all vote over again. This was carried at once, and then all but one voted for Adams' competitor. It is needless to say that the one voter who stood by Adams was Lieut. Benjamin Maxwell, and for years after, while parties were divided as Federalists and Democrats, the one steadfast Democrat was Lieut. Benjamin Maxwell. He was somewhat proud of standing alone, or else determined to have the record settled so that when the distribution of offices

came in his party, no interloping Federalist should set up a claim as an original, "Jacob Townshend" Democrat, for, on one occasion, he insisted upon having the house divided, so that he stood alone on one side, and all the rest on the other.

The church was organized April 15, 1785. The council met April 13, and on that day disposed of the cases of some members of the old church who were under censure growing out of the difficulties with Mr. Leavitt. On the 14th they deliberated upon the case of Rev. Mr. Leavitt and decided that he should be dismissed, and on the 15th, the new church was formed under the name of "The Church of Christ in Heath," and it consisted of thirty-five members. Col. Hugh Maxwell was made standing moderator.

The people were supplied with preaching by Rev. Messrs. Church, Whipple and others until the spring of 1790, when Rev. Joseph Strong began to preach and soon after, May 17, 1790, it was voted in town meeting to call Rev. Joseph Strong to settle and to offer him £120 settlement, to be paid in cash or produce at following prices: pork six shillings per score, beef, fifteen shillings per hundred, wheat, four shillings, rye, three shillings, corn, two shillings and sixpence per bushel, and sixty pounds a year salary to be paid in like manner. Mr. Strong accepted, and his letter of acceptance was entered on the town records.

All matters in regard to the settlement of a pastor and payment of his salary, were at this time, and for many years after, settled in town meeting.

In July 1790 it was voted to provide for the ordination, and to sell the pews. There were 26 pews below, and 14 in the gallery. Those below sold at an average of about eight pounds, and those in the gallery at about three pounds each. Mr. Strong was ordained Oct. 27, 1790, and was dismissed June 10, 1803, so that from the time he commenced preaching here, he was here over 13 years. During his ministry there were three revivals.

Rev. Joseph Strong was born in Granby Ct., April 7, 1756, and was a son of Rev. Joseph Strong of Granby Ct., and Williamsburg Mass., a chaplain in the Continental army, and a descendant of Elder John Strong, who was born in Taunton, England in 1605, landed at Nantasket in 1630, and settled at Northampton in 1659, and was the father of 18 children. Mr. Strong graduated at Yale in 1784, and married in 1786 a daughter of Rev. John Woodbridge who was one of a long line of clergymen of that name. One of his children died young and is buried in the South Burying Ground. His oldest son, Hon. Joseph Strong, lived in South Hadley, was for several years a member of the Massachusetts Legislature, and died in Rochester N. Y.

His second son, Prof. Theodore Strong, LL. D., born in 1790, about the time of Mr. Strong's settlement, graduated at Yale in 1812, was professor in Hamilton College for 40 years, and then professor in New Brunswick College, N. J., where he died in 1869. He was one of the most distinguished scholars this country has ever produced.

Another son, Woodbridge Strong, M. D., born in Heath, in 1794, graduated at Yale in 1815, was an eminent physician in Boston for forty years, and died in 1861.

Another son, Maltby Strong, M. D., born in Heath in 1796, graduated at Yale in 1819, was a physician in Rochester N. Y., and was mayor of that city.

One of his daughters, Sophia Woodbridge, born in Heath in 1793, married Benjamin W. Dwight, M. D., a son of President Dwight of Yale College, and grandson of Jonathan Edwards, and was the mother of Prof. Theodore W. Dwight, LL. D., a professor in Hamilton College, and afterwards warden of the Columbia College Law School, and lecturer in Columbia College and Cornell University, and probably the ablest writer upon legal questions in the United States.

Another daughter, Delia, born in Heath in 1800, married Prof. Charles Avery, a distinguished professor of Hamilton College.

Mr. Strong appears to have been a man of fine sensibilities, and many fine qualities. He often preached with great pathos and power. That he was a faithful pastor seems evident from the revivals during his ministry. He had a small salary, a large family to support, and he carried on a farm on which he worked hard during the day. He lived on the road running north up the rocks, a little to the south of the house now occupied by Mr. Abraham Tanner.

The people were well united in Mr. Strong down to 1803, when dissatisfaction arose and a commitee consisting of John Brown, Benjamin Maxwell, Benjamin White, James White and Seth Temple were sent to confer with Mr. Strong and invite him to take steps to dissolve the pastoral relation. There were some conferences and Mr. Strong addressed two letters to the people of the town, very manly and creditable letters. Among other things he wrote; "As I am placed here by the head of the Church I am not willing to do anything that will look like desertion or cowardice. I am willing to serve you in the Gospel of Christ as long as God shall enable me, provided that you will attend upon my ministry as becometh Saints, receive the truth in the love of it, and let me be amongst you as an ambassador of the Prince of Peace. But if you do not feel willing to sit down peaceably under my ministry, although I am not conscious of having done anything to forfeit your esteem more than any man possesing the imperfections of human nature is liable to, yet I am willing to join with you in calling a Council to hear what you have to allege against me and to judge what is most expedient to be done."

Mr. Strong insisted that all grievances and matters of complaint should be laid before the Council; declared his readiness to make gospel satisfaction, if he had done any wrong, and expressed the opinion that if harmony could not be restored, it was better that the relation should be dissolved. It was agreed on the part of the town that they would pay

him $200 as compensation for his loss by removal, and a Council was called of which Rev. Samuel Taggart of Colrain was moderator.

Charges were laid before the Council. The first and main one was "Entangling himself with the cares of this life to the neglect of some ministerial duties." The other charges seem almost frivolous. One was that of inhospitality in the treatment of some other clergyman whose name does not appear. Whether Mr. Strong mistook some wandering clergyman for a tramp, or whether he did not care to invite to the hospitalities of his house some clergyman with whom he had quarrelled on doctrinal points is left in doubt.

There is no certificate of evidence or bill of exceptions preserved, and I can only judge of the evidence from the finding and report of the council, which is elaborate, somewhat vague, and substantially in favor of Mr. Strong. The council laid down the law that a clergyman ought not to become engrossed in worldly affairs and business; that at the same time, a clergyman with a family to support is bound to provide for his own household, and should exercise a reasonable amount of worldly wisdom and prudence. Coming to the facts, they do not find that the charge is in any general sense sustained, but at the same time they intimate, that, in some unimportant particulars, Mr. Strong may have been at fault, and they conclude by deciding that the pastoral relation shall be dissolved. A protest against the finding of the council, so far as it implied any censure upon Mr. Strong, was entered on the town records by a number of prominent men, on the ground that if any fault had been proved it had been atoned for, and satisfaction made by Mr. Strong.

Miss Annie Maxwell says that Mr. Strong preached the strait Calvinistic doctrines, and that about the time this difficulty arose there were many fluctuating minds, and that a new doctrine arose about this time which seemed to engross the attention of many; and I am inclined to think that the

difficulty had its origin in a difference on doctrinal questions. Mr. Strong continued to preach until about the time he died, Dec. 19, 1823, and his remains rest in South Hadley.

Rev. Ebenezer Tucker supplied the pulpit for a time after Mr. Strong. He afterwards became a Unitarian, and was engaged in business in Heath, often serving as moderator at town meetings and selectman, and died in Heath, Jan. 14, 1848, at the age of eighty-four. He was the father of Edward Tucker, who was largely engaged in buying cattle and sending them to market at Boston. Mr. Edward Tucker was often selectman and a popular and good citizen, and died in Heath in 1884, at the age of eighty-six.

In 1804 the town voted to give Rev. Moses Miller a call to settle, and a committee consisting of Benjamin Maxwell, John Brown, William Buck, Stephen Thompson, and Thomas Dalrymple was appointed to confer with him. There was a strong opposition to Mr. Miller, but he was settled Dec. 26, 1804, and remained pastor until April 21, 1840.

Mr. Miller was born in Worcester, Nov. 23, 1776, graduated at Brown in 1800, married Miss Bethiah Ware, of Conway, in 1806, and died in Chicago, April 22, 1855, at the age of seventy-eight. Mr. Miller was a man of good abilities, sound judgment, and a faithful and devoted pastor. He took a deep interest in education, and was a teacher as well as a pastor. Many young men, some from this town, and many from a distance came to study with him, some preparing for college, and others for the ministry. During his pastorate the town advanced to its highest prosperity. Settlers came in slowly until the beginning of the century, but afterwards more rapidly, and as the children of the early settlers, most of whom had large families, grew up, the population rapidly increased.

In the north part of the town, or the north woods as it was called, there were few settlers before 1820.

The town was divided into nine school districts, and in each

a school was maintained summer and winter. Early they began to have select schools, first in the south part of the town and later in the centre, in the red building now standing, and in the town hall. Among the early teachers of select schools were Rev. Addison Ware, Mansfield French, who was afterwards one of the founders of Marietta College, Ohio, and Rev. John C. Thompson. At a later day Hon. Whiting Griswold taught for several seasons a large and flourishing select school, which drew many young men preparing for college. Among those who attended were Rev. Daniel T. Fiske, D.D., a professor in Andover Theological Seminary, and Rev. William W. Howland, who for more than forty years past has been an eminent missionary in Ceylon. Among the teachers who have taught in Heath are Thomas Spencer Miller, Rev. Thomas O. Rice, Hon. Samuel T. Field, James C. Greenough, President of the Massachusetts Agricultural College, George Howland, President of the State Board of Education of Illinois, Lucius B. Wing, Vice-President of the Trustees of the Ohio State University, Rev. William C. Barber, Rev. W. A. Nichols.

There was considerable manufacturing carried on in a small way in these early days. Col. Asaph White started a woolen mill in Mill Hollow, and later, agricultural implements, ropes and other articles were made to a considerable extent. Among those who carried on these industries were Jonas Reed, Ephraim Hastings, Henry Shepard, Elijah Allen, Squire Benson and Jacob Snow.

Dr. Joseph Lothrop from West Springfield came here in 1780, and was the first physician who settled in the town, and went away a few years after. The people were generally healthy. If anything was the matter, the remedy was bleeding; and there was generally a neighbor armed with a lancet and an instrument for extracting teeth, who could be called in upon an emergency. In 1799 Dr. Benjamin Dickinson and soon after Dr. Elijah Heaton settled here, but they had

little to do until 1805, when a violent epidemic prevailed through the town. Mr. Colman with his wife and three children died on a high point of land in the south part of the town. The two Doctors seemed unable to control the disease, and both soon after went away.

In 1806 Dr. Joseph Emerson, a son of Rev. John Emerson of Conway, settled here, and from that time, until his death Aug. 13, 1842, was the principal physician of the place. He was a successful and eminent physician and a valuable citizen.

In 1824 Dr. Emerson married Miss Sarah Cheney whose father came from Phillipston and was a merchant in Heath. Dr. Emerson bought the place formerly owned by Rev. Joseph Strong, and lived there for some time, and afterwards built and resided on the road running north, a little to the east of the other road.

His only son, John M. Emerson, graduated at Amherst in 1849; was a tutor in Amherst College, and was for a number of years engaged in an extensive practice as a lawyer in New York City, and died there Aug. 3, 1869 at the age of 43.

Felicia H., a daughter of Dr. Emerson, married Hon. John Welch, for many years a judge of the Supreme Court of Ohio. Another daughter, Alma F., married Prof. Samuel F. Miller.

Since the death of Dr. Emerson, Drs. Simeon Strong, Samuel Reed, Ashman H. Taylor, Cyrus Temple and Frederick Temple have been resident physicians.

Col. Roger Leavitt, a son of Rev. Jonathan Leavitt, lived on the homestead, and in 1810 was Colonel of the 5th Regiment of this Brigade of Massachusetts Militia, was a member of the Senate, and was for many years a prominent man in Franklin County, and held many offices of public trust.

Joshua Leavitt, his oldest son, was born Sept. 8, 1794, in Heath, graduated at Yale in 1814; was admitted to the bar in 1819, and about that time settled as a lawyer in Heath, and

founded the first Sabbath School here and the first in this region. He was the only lawyer who ever undertook to practice his profession in this town. Had he waited a few years until James Brown was older, business might have been better, but there was little law business in Heath. Clients were backward in coming forward, and he soon tired of the laws, or client's delays, studied for the ministry, and was ordained in 1825. In 1831 he became editor of the N. Y. Evangelist, and in 1837 of the Emancipator, a paper devoted to opposition to Slavery. From 1848 to the time of his death, he was an editor of the N. Y. Independent. He was for some time chairman of the National Committee of the Liberty Party. In the war against slavery, Mr. Leavitt was among the first to enlist and his trenchant blade was always flashing in the front rank. Down to the time when the shackles were stricken from the last bondman, with his pen, on the platform and in the pulpit he was steadfast and untiring in his fierce and uncompromising war upon slavery. Mr. Leavitt died in Brooklyn, N. Y., Jan. 16, 1873.

Col. Roger Hooker Leavitt and Hart Leavitt, sons of Col. Roger Leavitt, were long valuable citizens of this town, and lived on or near the old homestead, which has now passed into the hands of Mr. Rollin Bassett. Hart Leavitt was County Commissioner and a member of the Legislature.

Col. R. H. Leavitt was the first captain of the Rifle Company, and afterwards colonel of the Fourth Regiment. In an order for review issued by Col. Leavitt to his regiment in Oct. 1834, I find these striking words: "At the approaching review you will be the representatives of the ancient Fifth Regiment. Let then the completeness of your arms, equipments and uniforms, the soldier-like appearance of your persons and your strict attention to orders, evince to the reviewing officer and the world that you are the worthy sons of those worthy sires who constituted that regiment in the days of its glory, and that in your hands, in the hands of free Republican citi-

zen soldiers, the cause of liberty is far more safe than under the protection of mercenary armies."

Col. Leavitt was for several years a member of the Massachusetts Legislature and a Senator, and was a leading man in many public enterprises. He was one of the most active promoters of the railroad now running through Charlemont and the Hoosac Tunnel. Many years ago he removed to Charlemont, but he was always interested in the affairs of this town, and was looking forward with lively interest to this celebration, and his sudden death casts its shadow on this day. He was born July 31, 1805, and died July 18, 1885.

Hon. John H. Leavitt, a son of Col. Leavitt, is a banker in Iowa, and has been a member of the Senate.

Henry Leavitt, another son, graduated at Williams, became a lawyer and died in 1866. Both were natives of this town.

Hon. Ephraim Hastings was long a prominent citizen. He married a daughter of Gen. William Shepard, a distinguished officer of the Revolution, who commanded the Massachusetts troops when Shays was routed at Springfield. Henry Shepard, a son of Gen. Shepard, was for some time associated with Esq. Hastings in business here. Esq. Hastings owned the grist mill afterwards sold to Calvin G. Coats. He was a member of the Senate and held many offices.

His daughters were highly educated and accomplished ladies. One of them, Margaret, married a lawyer, and now resides in San Francisco. Another, Jane, married a clergyman, and is now at the head of a young ladies' Seminary in Rochester, N. Y. The youngest married Lysander M. Ward, who came here from Petersham and was for many years town clerk and the principal merchant of the town, and a very popular man. Mr. Ward now resides in Nebraska. A son, Joseph T. Ward, born in Heath in 1844, graduated at Amherst in 1870, and is now a lawyer in Kansas.

John Hastings came here from Hatfield and kept a store some years before Mr. Ward. He was town clerk for many

years, and became so accomplished in the duties of the office that when he removed from this town to Onandaga, N. Y., he was chosen to that office and has held it ever since, although he is now ninety-five years old.

Col. David Snow was a builder and built the present Congregational Church in 1883. He was captain of the old military company when called into service during the war of 1812, and afterwards colonel of the Fifth Regiment. He lived where Mr. Dennis Canedy now resides, and died in 1862 at the age of eighty-three. William W. Snow, a son of Col. David Snow, is at the head of an extensive manufacturing establishment in the vicinity of New York, and was the Republican candidate for Congress in his district at the last election.

Jacob Snow, a brother of Col. David Snow, lived here for a long time, and a son of his, Hon. W. W. Snow, was a member of the 32d Congress from one of the New York districts.

Samuel Kinsman was born in Barre, in 1769, was an early settler and died in 1838. His son, Bliss Kinsman, lived in the east part of the town, and died in 1873.

Dr. David N. Kinsman, a son of Bliss Kinsman, is a distinguished physician of Ohio, and professor in the Medical College in Columbus, Ohio. Henry B. Kinsman, another son, studied law, but went into the war and died in the army in 1863.

David Temple, who is one of the oldest surviving citizens of the town, has long been a prominent and influential man in town affairs. A son, Dr. Hiram M. Temple, has been for a number of years a physician in Charlemont.

Dr. Jonathan Temple, a brother of David Temple, studied medicine with Dr. Stephen W. Williams of Deerfield, and practised his profession in Ohio. He consented to become surgeon of an Ohio regiment in the war, and went on to join the regiment, arriving just as they were going under fire at Antietam. Thinking there was an opportunity to do some service for his country before being called upon in the line of

professional duties, he borrowed a musket, took his place in the ranks, and was shot down in the battle.

Squire Benson was born in Southfield, R. I., in 1785, and married his wife in Williamstown, and died in 1870 at the age of eighty-five. He brought up a large family, most of whom are still in this region. Of late years the family have established a custom of holding an annual family reunion.

Squire Benson, Gayton Williams, Edward Tucker and Otis Gale for many years filled the place now filled by the railroad companies in furnishing the facilities for the transportation of supplies, produce and cattle between the town and Boston. The sons of Otis Gale, Edward H., Otis and David, are now largely engaged in raising and shipping cattle from Colorado, with inherited instinct and ability. The father who thought it a considerable enterprise to gather and take to Boston a hundred head of cattle, would be astonished to see the boys shipping to Chicago fat steers by the thousands.

Silas Allen settled first in Charlemont, came to Heath in 1791, and lived near where the Baptist Church was built. In 1793 he bought the farm and built a house about a mile north of the centre, and lived there until he died Dec. 12, 1841, at the age of eighty-seven.

Elijah Allen, his son, married a daughter of Stephen Thompson and lived on the old homestead until his death in 1847. A number of his children are now living in New Hampshire, New York, Illinois and Kansas.

One of his sons, Rev. Stephen Thompson Allen, born in 1809, graduated at Amherst in 1833, was a pastor in Charlemont and Merrimack, N. H., and editor for some years in New York city, and afterwards an Episcopal clergyman, and preached for a number of years in Chicago, Aurora and Galesburg, Illinois, and Muscatine, Iowa, and died May 13, 1878.

Another son, Dr. Loren S. Allen, practised his profession for many years and afterwards was engaged in business, and now lives in Rockford, Ill.

Dr. David Allen, another son of Silas Allen, became a physician and settled in Vermont.

Jonathan Nims settled early near the top of Nims' hill, and there Dr. Reuben Nims, his son, was born in 1794. If Dr. Reuben Nims, who went to Vermont, did not rise high in the world it could not have been for want of a good start.

Joseph W. Hunt was born in 1797, and was a prominent and valuable citizen, and the son of William Hunt who died in 1816. He was a member of the Legislature, and for many years held the office of selectman and other offices. His brother William was also a prominent man.

There were several families of the Gales who lived in the north and west parts of the town, descendants of Luther Gale who died in 1821. Luther Gale 2d was generally moderator at town meetings for many years, and was a member of the Legislature and County Commissioner. Daniel Gale, his brother, was a valuable citizen who removed with his family some years ago to Ohio. One of his daughters married an editor, and another a leading capitalist of Cincinnati.

Charles Gale, a son of Daniel Gale, originated the first farmers club in this region in 1838, and is now a leading farmer of Hamilton County, Ohio.

There were several families of Ruggs, among them, Dea. David Rugg, who were all good and useful citizens.

Jonas Reed, who seems to have been a sea-faring man in early life, came about 1800, kept a store about half a mile west of the centre, was something of a manufacturer, and was the father of Miss Susan Reed, who graduated in the first class at Mount Holyoke Female Seminary, and married Rev. William Ware Howland the missionary to Ceylon.

Elder and Dea. John Chapin was born at Milford in 1730, and was then elder and deacon of the church. He was descended from Samuel Chapin who came from England to Roxbury in 1636. He removed to Heath in 1804, and died in Heath in 1815 at the age of eighty-five. He and his sons,

Dea. Isaac Chapin and Dea. Jacob Chapin, are all buried in the Centre Burying Ground. The two sons came here before the father about 1785.

There was always in the early days an Infantry Company in Heath. Every able bodied man was called upon to do military service. But about 1827 the Heath Rifle Company was formed. Col. R. H. Leavitt was the first captain, later the company was commanded by Capt. William Gleason, and later by Capt. Rodolphus D. White, a grandson of Col. Asaph, and a great grandson of Col. Jonathan White.

In this company were the flower of the young men. They wore a handsome uniform, were well drilled, and would have made a creditable appearance anywhere.

The old company was still kept up and made its appearance on training days, and was chiefly useful as a foil to show off the Rifle Company. The captain of this other company, which was sometimes called the Floodwood Company, wore a uniform, but the men generally appeared in whatever style of dress suited them. They generally carried guns that had seen service, and in fact too much service. The guns were harmless unless fired, and then they would be most dangerous to those who fired them. The company was equal to forming a line and could march across the Common, if no unusual difficulty presented itself, but as to performing any difficult movements the thing was wisely not attempted. But with the Rifle Company it was very different. Since my eyes have looked upon the Heath Rifle Company, I have seen the Imperial Guard of France marching with the victorious colors they carried at Solferino, the well drilled legions of Germany and the stalwart guardsmen of England, but if I may trust the impressions of boyhood I should say that there were nowhere to be found troops of more martial and soldierly bearing than the Heath Rifle Company.

In 1792 Elder Stephen Barker came here from Ashby and lived north of the Centre where Dea. Charles Benson now re-

sides. Stephen Gerry married a daughter of Elder Barker and lived on the same place, but removed to and died in Wisconsin.

Elder Barker, who seems to have been the first Baptist in the town, was mainly instrumental in forming the Baptist Church, which was organized Sept. 9, 1801. A meeting-house was built in 1805 at the four corners in the east part of the town, near where William Fisk formerly lived. In 1839 this building was removed to the Centre, raised up and enlarged and stood until the present year facing the southwest corner of the common. The church prospered and in 1830 had 120 members. Besides Elder Barker a number of clergymen preached here, among whom were Elder Lamb, Arad Hall, Anthony Case and Rev. Milo Frary. The latter lived here, and died in 1880, at the age of eighty. Rev. George Benton, a Baptist clergyman was born here.

A Unitarian Church was formed in 1825 and supplied at different times by Rev. Messrs. Winthrop Bailey, Dan Huntington, Henry Coleman, Joseph Field and Rev. Dr. Samuel Willard.

There were a few Universalists in the town, but no more than enough to furnish controversy for the Orthodox. Rev. Grosvenor Swan and Rev. William C. Barber, Universalist clergymen, were natives of this town.

At the end of the first fifty years from the incorporation of the town, the population was about 1200. The log houses had all given place to good and substantial frame houses with wide, generous fireplaces, with spacious barns, with well cultivated fields and all the signs of prosperity. The people were intelligent, moral and industrious. The Sabbath School of the Congregational Church numbered 500. All the people went to church, the whole family generally going and leaving the doors of the house unlocked.

The people contributed liberally for many public enter-

prises. About this time Mary Lyon came here and raised among the farmers $1200 to assist in building the Mount Holyoke Female Seminary.

In 1795 the town voted nine pounds to hire a singing master, and from time to time afterwards appropriations were made for that purpose. The singing school brought together the young people, and with its refining influences contributed largely to the best interests of the place. At the close of the school, there was generally a grand concert in the church, when the choir took its place for the first time reinforced by the new recruits. In early days the choir was led by Thomas Harrington, and in later times William M. Maxwell was for a long time the leader, and the daughters of Mr. Amos Brooks were conspicuous members.

The apple of discord is known to often fall into a church choir. Only one such event is known to have happened with this choir, and that was caused by the resolute determination of a young man to sing in the choir when he could not sing. From all accounts it seems that the young man could not sing in tune, or even in the neighborhood of a tune. He had attended the singing school, and the master had turned him out; but he smuggled himself in or "waited patiently about," and when the choir took their places in the gallery there he was. He was a peaceable, inoffensive young man. If he could have been provoked into a quarrel he would have been pitched out. He would not quarrel. He said little but sang, or tried to sing, the more. He was jostled and pushed about by the other singers until he took his place at the extreme end of the choir close to the wall, and as he looked at the solid wall against which he was crowded, he might have asked as did Daniel Webster, "where am I to go?" The choir insisted that he should go down stairs.

It is difficult for one whose ear is not attuned to the finest harmonies, to understand why the matter was one of such importance, or why the young man could not have been allowed

to sing as well as he could. He had probably been misled by some such maxims as "what man has done man can do," or that "perseverance will overcome all obstacles," sayings which have in them some grain of truth, but often as in this case lead to dire consequences. There were some forty others in the choir, and it would seem that forty singing in tune might hold their own against one singing out of tune.

But no such considerations sufficed to appease the leader and his choir who stood beside him in fierce war upon the young man. If the tithingman had been about probably the case would have come under his jurisdiction, but this functionary had gone out of office. So the choir appealed to the constable, and insisted that he should remove the obnoxious member. The constable was in doubt about his authority in the matter in the absence of a warrant, but he took the matter under consideration and examined the statutes. It was clearly his duty to preserve the peace. The young man was doing nothing to break the peace, unless it was by singing out of tune; but there was such a state of impending war in the choir that, unless something was done, the peace was likely to be broken into fragments, and there was even danger of bloodshed. The constable rose to the situation. Kindly, but with the persuasive authority of the law, he invited the young man to come down from his corner in the gallery and sit with him below. The young man consented, and when the lately distracted but now happy choir rose to sing, the prisoner from the side of the constable looked up at his late companions with sad and reproachful gaze, but his "voice was not in the song."

In 1833 the new meeting house was built, and in the following year the old house was torn down and the materials used to some extent in building the town hall, which still stands to the south of the site of the old meeting-house.

In 1838 there was a strong opposition to Mr. Miller, and many insisted that they should have a young man. It was

proposed by way of compromise that a young man should be settled as colleague pastor, and Oct. 31, 1838, Rev. Calvin Butler was so settled, and he was dismissed March 17, 1840. Mr. Butler was a graduate of Dartmouth, with a good acquaintance with books, but rather lacking in knowledge of business matters. He was hardly open to the charge made against a former pastor, for the only instance of his "entangling himself with the cares of this life" was in his dealings with his pig. He undertook to keep a pig, and to that end built a fence, apparently under the impression that the pig was an animal given to jumping fences. He built the fence so high that there was no possible danger of any pig jumping over it, but overlooked the fact that he had left ample space to crawl through at the bottom. Having finished the fence and put the occupant inside, he seemed to suppose that a high fence was sufficient for all its wants, or else he became so absorbed in writing his sermon that he entirely forgot about anything else. At any rate he failed and neglected to give the pig anything to eat. The pig waited sometime growing more and more indignant at his inhospitable treatment, and then seemed to conclude that it was time to look up another boarding place. When the high fence came under his notice he gave a grunt of satisfaction, and walked through underneath it and strolled across the Common. A neighbor sent word that the pig was taking his departure, and the clergyman rushed out, not stopping for his hat, and gave chase. Overtaking the animal he attempted to drive him back, but without using any of the diplomacy by which the Irishman induced his pig to go the way he wanted him to go by leading the deluded animal into the belief that he was going in the opposite direction. With words, deeds, kicks and blows he tried to drive that pig, but the more he tried to drive him the more resolute was the pig to go in the opposite direction. With his little eyes twinkling with the obstinacy of his race, and the recollection of short rations, the pig sometimes stood

at bay, then dodged by and then bolted between the legs of his owner, while the clergyman bareheaded, with the perspiration streaming down his face, tried in vain to drive the deserting pig back to the enclosure of the high fence. When the story was told about town there was a general feeling that not much was to be expected of a clergyman so ignorant of pig —and of human nature.

Mr. Miller remained pastor until April 21, 1840, when he was dismissed. He afterwards preached for a number of years in Hawley, and in 1852 he delivered here a very interesting historical address which was published, and was devoted mainly to the thirty-five years of his pastoral service.

A son of Mr. Miller, Thomas Spencer Miller, was a young man of great promise. He was born in 1817, graduated at Amherst in 1839, was a college rival of Bishop Huntington of New York, and died while tutor at Amherst in 1843.

Another son, Samuel F. Miller, was born Oct. 5, 1822, graduated at Amherst in 1848, was obliged by his health to give up the ministry, and became a railroad engineer, and was many years employed in building the Chicago and Northwestern Railroad. He was afterward professor in the Lake Forest University, and in the Massachusetts Agricultural College at Amherst where he died Oct. 28, 1870.

Hart Leavitt, Aaron Dickinson, Rev. W. A. Nichols and Rev. Lemuel Leonard married daughters of Mr. Miller.

Rev. Cornelius Dickinson who graduated at Amherst in 1860, and is now settled at Marietta, Ohio, and Rev. Samuel F. Dickinson who was educated at the Michigan State University, are grandsons of Mr. Miller.

Rev. Samuel M. Emerson, a brother of Dr. Joseph Emerson and a son of Rev. John Emerson of Conway, was settled as the fourth pastor of the Congregational Church, Sept. 16, 1840, and died while pastor July 20, 1841. Mr. Emerson was born in Conway, Nov. 17, 1785, and came of a long line of New England clergymen. He graduated at Willliams in

1810; was for some time tutor in Williams, and afterwards settled in Manchester for 19 years. He was a man of superior abilities, a fine preacher, devoted to his work, and of a singularly attractive and winning nature. The church was united in him and had he lived longer it would seem that the church might have had rest.

Rev. Josiah Fisher was settled soon after Mr. Emerson's death, Sept. 7, 1842. He was born in 1802, was the son of Rev. Jonathan Fisher of Blue Hill, Me., and graduated at Bowdoin in 1828. He was a scholarly man, a fair preacher, a good pastor, and took a great interest in the education of the young. There was a strong opposition to him at the time of his settlement, and soon a large part of the Church withdrew and formed a new church which worshiped in the Baptist Church, and was supplied by Rev. Salmon Bennett. Mr. Fisher was dismissed in 1845, and the next year the members of the church who had withdrawn returned to the old church.

From the time of Mr. Leavitt down to 1846, with the exception of the brief ministry of Mr. Emerson, there was not a pastor of the Congregational Church against whom there was not, before the end of his pastorate, a strenuous opposition.

Numerous councils made vain attempts to settle difficulties, and there has been at times hard feelings and bad blood. I cannot think that it was the fault of the clergymen. They were all men highly educated, above the average of New England clergymen in point of ability, of irreproachable lives, and they labored faithfully and conscientiously in the discharge of their duties. At the same time it is quite clear that the people were not of a quarrelome disposition. Upon political questions they were in the early days a singularly united people. They were never given to litigation, and there were very few quarrels outside the church.

I think that the cause of these dissensions is to be found in the period and the age. It was a transition period. It

was an age of change and advance. A recent writer says, "the tail was constantly comming up to the place where the head had been." But when the head advaces it is not without a struggle that the tail comes forward. Sometimes the tail coils itself around the roots of old errors and the more the head seeks to go forward the more the tail pulls back. Miss Anna Maxwell says that men's minds were fluctuating and that there arose a new doctrine in 1803. My belief is that a new doctrine put in an appearance nearly every year about that time, and that many an old doctrine was buffeted under the horse-sheds, beset on the church steps and assailed and fought over around many a big fireplace in the long winter evenings. It was a period of intense mental activity which mainly centered about the pulpit.

There were few books and few newspapers and hardly any amusements. But they all went to church on Sundays, eager for a good sermon and sound doctrines. They expected a doctrinal sermon at least once a week. Every week the clergyman had to grapple with predestination or the freedom of the will or some other great problem, and the tithingman had no trouble in keeping awake the hard old heads which held the most positive opinions upon every point of doctrine, and watched with untiring vigilance every statement of the clergyman.

There are many things which lead me to the conclusion that here is to be found the cause of their church dissensions. The great charge against Mr. Leavitt was that he was tainted with Arminianism.

The charges made against Mr. Strong were so weak that I am led to think that the real cause of the opposition was hostility to the doctrines he preached. Mr. Miller says that the opposition to himself was solely on account of his sentiments, and there is in the church records an account of a trial which points to the same conclusion.

In 1811 Lieut. Ben. Maxwell was arrainged at the instance

of Dea. James White, charged with absenting himself from public worship, and upon the further charges of having requested the church to give him liberty to stay away, which request Bro. White alleged was "walking disorderly." Bro. Maxwell admitted the regularity of the proceedings and did not even demur to the charge of "walking disorderly" in making such request. Part of his defence seems to have been in the nature of a set-off. He alleged that the people had treated him unfairly in not paying damages for taking some of his land for a road. His idea seems to have been, that against any damages the people had suffered from his own attendance at church, he might properly set off the damages to which he was entitled for the taking of his land. But his main defence was that the pastor, in a Fast Day sermon, had advanced views of which he did not approve, and that in another sermon the pastor had made statements as to the "Divine Benevolence," which he, Bro. Maxwell, believed were false. When a clergyman as sound and discreet as Parson Miller could not state his views upon the "Divine Benevolence," whatever they may have been, without a parishoner standing up and declaring they were false; it is evident that he was placed in a trying position.

It is clear that in such a state of changing and conflicting opinions the clergyman could hardly satisfy everyone. Admiral Farragut, with the simplicity of the old sailor, remarked, "you know in battle one is liable to be hurt." In such a war of opinions the fight raged around the clergyman. If he was in the advance he was charged with Arminianism or Socinianism or some other ism. If he was in the rear he was charged with old fogyism and with being behind the times. If he sought to occupy a middle ground he was exposed to the fire of both the front and the rear. And yet this state of affairs was on the whole a good and healthful one. It marked an era of progress. It was far better than a torpid or lithargic state. "Better fifty years of Europe than a cycle of

Cathay." Truth will hold her own in the battle. Her champions may be for the time worsted in argument, but the eternal foundations remain, and the errors of the hour will vanish like the fogs that sometimes cover the valley.

I am disposed to think, therefore, that the opposition to the pastors, and the church dissensions of the past are to be attributed to the age, and are not to be set down to the discredit either of pastor or people.

Since 1846 affairs have gone along rather smoothly with this church. Rev. Zolva Whittemore preached for several years. In 1851 Rev. Alpheus Graves was settled and remained pastor for some years. He was succeeded by Rev. Edward B. Emerson, and since then Rev. Messrs. C. W. Fifield, Rev. B. B. Cutler, E. F. Abbott, John C. Edgar, I. W. Peach have supplied the pulpit down to the present pastor, Rev. Joseph R. Flint, while Rev. B. B. Cutler residing here has been the reserve for an emergency. Rev. John C. Edgar was an Englishman who had seen service in the British Army, and rode in the famous charge of the Light Brigade at Balaklava. Rev. George H. Gould, D. D., of Worcester, preached the sermon at the time of his ordination.

A flourishing Methodist Church formed in April, 1859, with a pretty church edifice at the west end of the Common, has grown up here in later years. Rev. Messrs. G. R. Bent, Moses Spencer and Lorenzo White were its early pastors, and it has been regularly supplied with preaching to its present pastor Rev. Jason Hatch.

In the War of the Rebellion forty-two men went from this little town into the army. Of these there were four sons of Capt. William Gleason, a captain of the old Rifle Company, and three of the four were killed or died in the service. One young man, Lemuel M. Bolton, was killed at the age of twenty-one, having been in twenty-eight battles. Among these were some in whose veins flowed the blood of ancestors who had fought through the Revolution.

Among those who have gone from Heath there have been several artists worthy of mention. Philip S. Harris, son of Lemuel Harris, was born in Heath in 1824, and became a fair landscape painter, and a very fine portrait painter in Brooklyn, N. Y. Some years ago he spent some time in Paris, and while there painted the portraits of Hon. William M. Evarts, Horace Greeley and other distinguished Americans who were abroad. In that great centre of art these gentlemen found no better portrait painter than the boy who had gone from these hills. A short time before his death Mr. Harris was here and made sketches from several points, but his early death prevented the completion of the pictures.

There are many names upon which I should be glad to linger did time permit, but I cannot pass by the name of Josiah Gilbert Holland. Dr. Holland was born in Belchertown July 21, 1819, and, when he was about three years old, his parents removed to this town. Here he grew up in the little valley which his admirers have named "Holland Dell." Here he acquired his early education, and it is fair to assume that to the influences surrounding him here, he was largely indebted for the great success of his life. In 1849 he became connected with the Springfield Republican, and his labors with those of that great newspaper man, Samuel Bowles, the second of an illustrious line of that name, placed that paper in the front rank of American Journals. It is one of the marvels of newspaper history that these men should have made a newspaper published in a little inland city, the peer of any newspaper of our greatest cities. The published works of Dr. Holland, comprising nearly twenty volumes, have been widely read, and have exerted a wide and lasting influence upon his generation.

It has sometimes been slightingly said that many of the writings of Dr. Holland are those of the schoolmaster, and that the truths he inculcated are old and common-place. I am inclined to think that Dr. Holland would have been will-

ing to accept this criticism. The truths that most nearly concern the lives of men and women are too old for any man to set up as their discoverer or to claim a copyright upon them, but the work of the schoolmaster is always in order. To inculcate these truths so as to reach the heart and life, was the work which Dr. Holland undertook to do, and which he did well. It may not be for us to say what place his works will hold in the permanent literature of the country, or whether or not that name, now surrounded with so many hallowed associations, will be "One of the few, the immortal names that were not born to die."

But this we may say with confidence that no man has done more to lead the minds of his age and generation to higher thinking, to nobler aims and better lives. And this may well satisfy the ambition of any man. The laurels gathered on the field of battle may wither and fade, but we should not "willingly let die" the flowers upon the grave of him who has made a generation wiser, happier and better.

An hundred years have passed away since the incorporation of this town, and more than a hundred and thirty since the beginnings of its settlement. It is not a long time in the stately march of the centuries, but it embraces a period in the history of our country of unexampled progress and of great achievements. It is not for any place to claim an undue share in this progress and these achievements. "Heirs of all the ages," we have entered into the inheritance of all lands; but it may be said without boasting that the sons and daughters of this town have borne an honorable part in the work and conflicts, out of which has come the progress of the past hundred years.

But they have gone from these fair scenes and these high places! Yes, from the days of early settlement down to this time, they have been going East and West, North and South, to find other homes, to toil in other fields, and to die amid other scenes.

"On every height there lies repose," but it is not always on the heights that the battle of life is to be fought.

To the disciple who stood on the Mount of Transfiguration, it seemed a good place to abide and build tabernacles. But he forgot for the moment the cry that came from the foot of the mountain, the cry of humanity torn and rent by evil spirits. He forgot for the moment the multitudes throughout the world, sorrowing, sinning and suffering, for whom he was to come down from the mountain to labor and to die. It is well to go up into the mountain for inspiration and strength, it is well to grow up amid these elevating influences, but it is not on the mountain but in the valley that man's work is to be found. The great General of our age and country, around whose grave a sorrowing nation gathered but yesterday, is represented as saying that the cautious and stratgetic general who never fights a battle unless he can fight on his own chosen ground and where he is sure of victory, never fights at all; and that the only way in which an enemy can be overthrown is by giving him battle where he is to be found, and there taking the chances of the fight. The enemy is not always found on the heights. He is more often in the valley, entrenched on the plain, flaunting his banners in the great marts of trade; and wherever the enemy has been found, the sons of this town have gone to do battle for the right.

There is a story of an Acton farmer who, called upon to speak at a Concord celebration, after much glorification on the part of Concord men, said, that as near as he had been able to find out about that Concord fight, it was Concord that found the ground and Acton the men. The hit at Concord was far from being as fair or deserved as it was sharp, but the story reminds us that our interest is in the men who by their heroic deeds consecrate the place, rather than in the place itself. It is of Leonidas and his three hundred who stood there with the lofty resolve to die for the fatherland, that the traveller is thinking when he looks with tearful eye

and swelling heart upon Thermopolæ; and we may say with confidence, that in the great struggles for the right in our country during the past hundred years, whatever other places has found the ground, this place has found its fair share of the men.

Yes, they have gone from these high places. They have gone to toil in a thousand fields of labor. They are scattered over all the great states of the West. They have gone to plant the school and the church in a thousand rising villages and cities. They have gone to strike off the shackles of long years of bondage, and to educate and lift up an oppressed race. They have gone to carry light to benighted and darkened thousands. They have gone to stand where banners waved. Oh! the gallant boys who stood on the threshold of life, with all its hopes and visions before them, in whose ears were sounding the voices of home and affection, but who listened to no other voice but that of their country, summoning them to her defence in the hour of her great peril, who went forth to toil along the weary march, to stand in the perilous breach, to breathe out their young lives amid the thunder of battle.

And many, ah how many, have gone to their last rest.

> "Alas, in yonder hallowed close,
> In kindred group and row,
> The mounds rise thicker than they rose
> An hundred years ago;
> O! fewer mounds were in the close,
> An hundred years ago."

And not in "yonder hallowed close" alone do they sleep, but away, where the willow bends over many a country churchyard, on many a hillside where the tall pines murmur their requiem, amid the stately monuments of many a crowded city cemetery, far away amid the dust of many a battle-field consecrated by their steadfast courage, on distant shores, in far off isles, in the ocean's depths.

They have gone; the little ones who passed away in the unclouded morning of life, leaving hearts long aching for the sound of their childish voices that were hushed in the eternal silence. They have gone, the young man in the pride of his strength, the maiden, in the bloom of her beauty, the strong ones stricken down in the midst of life's work and the midst of their usefulness — called to higher work above, the sad and brokenhearted who went home to be comforted of God, they who gave their lives for others with a heroism grander than that of the warrior who rides to his death in the mad frenzy of battle; they, the toil worn and aged, who stood on the border and looked with dim but wistful eyes to the farther shore whither the companions of life's pilgrimage, and even the children who had played around their hearthstones, had gone before.

We look at them through the gathering mists and the darkening shadows of the swiftly flying years. They look down upon us through the clearer light of loftier and more serene heights than these. They stand about us, that great company, no longer clad in this "vesture of decay," but in the radiant robes of the life immortal, and as we turn from this retrospect of the passing hour, let us with the old Roman salutation which has come echoing down the long centuries, which has been whispered so often, with sobbings and with tears, over the burial urn of the loved and lost, bid them one and all, Hail and Farewell.

ADDRESS

BY

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THE DEVELOPMENT AND INFLUENCE OF NEW ENGLAND IDEAS.

The first permanent settlement in New England was made at Plymouth in 1620, by a company of Pilgrims who had fled from England to Holland eleven years before to escape from persecution. It was not an accident that this pilgrim church found a refuge for eleven years in that land of general intelligence, religious toleration and popular liberty. Those years were a link connecting our Republic with the Republic of the United Netherlands. The God of nations inserted that link in his chain of Providence by design. It was largely due to the lessons learned during those years that these Pilgrims were prepared to draw up and sign, in the cabin of the Mayflower, that civil compact which was the original charter of American liberties. The Puritans, who settled on Massachusetts Bay a few years later, sympathized with the Pilgrims in doctrine but remained connected with the State church while in England. When they came to America they renounced the hierarchy and organized their churches on democratic principles, after the example of the Pilgrims. This Puritan emigration was maintained from 1628 until the assembling of the Long Parliament in 1640, at which time it substantially ceased. Mr. Palfrey (the historian) informs us that about 1651 Cromwell sent four or five hundred Scotch prisoners to Boston, and a few years later about an equal number of French Huguenots came to Massachusetts, but the whole

number of emigrants during the 17th century did not exceed 23,000. This comparatively small number constituted the original stock from which has sprung the New England element of our population. From the time this emigration ceased until the people of New England began to emigrate in considerable numbers to other parts of the country was more than a century and a half—rather a long childhood—but I shall endeavor to show that it was well improved. During these years the people multiplied in New England, and developed their peculiar instutions and ideas. In his history, published in 1858, Mr. Palfrey estimates that the descendants of the New England fathers were seven or eight millions, or one third the population of the country. Probably at the present time not much less than ten millions of people, or nearly one-fifth of our whole population, can trace their ancestry through father or mother, or both, to the small company of emigrants who settled in New England two and one-half centuries ago. The rulers of England were too narrow and bigoted to know that the men they drove out of the country were as noble as any England has ever produced. They included a considerable number educated at Oxford and Cambridge, who exerted a leading influence in the colony.

Under the leadership of such men, the New England of the next century and a half was by no means a stagnation. It was rather a mighty reservoir of thought, in which were born and matured, not only men, but ideas and principles which were destined to sweep across the continent and give character to this great nation.

I propose to consider briefly a few leading New England ideas and show their influence on the country. The Puritans rejected the churchly traditions and priestly pretensions by which the thought of Europe had so long been fettered, and substituted the authority of the Scriptures. Their ideas of government were derived largely from the word of God, where they learned that all men are equal, and so adopted the

purest democracy in the government of their churches. From self-government in the church it was an easy transition to self-government in the state. Their first principle of government was *individuality*. They had escaped from a condition of society where rulers were regarded as supreme, both in civil and religious affairs, and the *individual* was little more than a chessman, whom the ruler moved at will. They reversed this principle and put the individual on the throne, trusting him to control himself. The individual learned truth from God's word, and was accountable to God for his conduct. Next to the individual was the family, a divinely appointed institution, where the children were taught to govern themselves. The Bible was their authority in family government. Some of their practices may seem severe according to our modern notions, but they were really successful from generation to generation in training men and women of sterling character. We should not now want the sheriff to punish our children, as he sometimes did in olden times. I fear Young America would rebel, even if the parent did not, but our fathers believed that Solomon was right when he said: "He that spareth the rod hateth his son, but he that loveth him chasteneth him betimes." The son needed the rod, and if parents were negligent, another must wield it.

The next element of government above the family was the town meeting. This, as a sort of unit, lay at the foundation of their ideas of civil government, and therefore requires special attention. The ideas of a township and a town government have been a development in modern times, but were perfected in New England. In England the town or *tun* was originally a fortification. This fortification was rude at first, but finally became the baronial castle. At length a considerable population, consisting of tenants, servants and attendants, gathered about the castle and were included within the walls. This was a town. After a while the baronial estate came to be a township with a local government of which the

baron was the head, and these old baronial laws, though differing from each other, were recognized by Parliament. In the Netherlands the Pilgrims had seen a purely democratic idea applied to local governments, and this was also the character of their own church government. By combining these English and Dutch ideas, the fathers of New England evolved the township and the town meeting. Very early in the history, townships were organized with fixed boundaries and of convenient size, so that all the inhabitants could meet together for the transaction of business. Although at first only "freemen" could vote, others were expected to be present and take part in the deliberations, and later the franchise was extended so as to embrace all male citizens above twenty-one years of age. The town meeting attended to settling ministers and providing for their salaries, establishing schools and employing teachers, constructing roads and bridges and all other business of common local interest. During the interval between town meetings, the affairs of the town were managed by representatives chosen by the people called *Select men.* Thus every town was a miniature republic. In the circular which was sent to former residents of this town respecting the present meeting occur these words: "In open meeting the town chose the subscribers a committee to carry their wishes into effect," etc. If a careful student of history should find a scrap of paper containing only these words he would know it belonged to a New England town. These words would be in history what a fossil bone is in geology.

Above the town meeting in these colonial governments was the General Court, composed of the magistrates and deputies or representatives from the towns, who were finally organized into two houses of legislation and met at stated intervals to legislate concerning matters of interest to the whole colony.

To these we may add the confederacy of colonies made in 1643, probably suggested by the confederacy of the Netherland States, and we have the foundation of the whole frame-

work of our government: (1) the Town; (2) the Commonwealth; and (3) the Federal Union.

These ideas were a developement in New England previous to the Revolution, and they so far leavened the other colonies that they were substantially adopted in the formation of the republic. De Tocqueville says: "The principles of New England spread at first to the neighboring States, then they passed successively to more distant ones, and at length they imbued the whole confederacy."

Closely connected with these ideas of government and scarcely less important to the well being of the whole country is the New England idea of land distribution and tenure. There have been in modern times three distinct systems of land tenure. The first and most common is that which is founded in conquest. This awards to the strong the ownership of the land, and leaves the weak, tenants at will. In the second or communal system, (adopted in Russia,) the occupation of the land is essentially individual, but the ownership is in common. The third system is that which gives to each individual a title to his lands in fee simple, the government retaining only the right of eminent domain, by which taxes may be levied and the land seized, for a just compensation, when the public welfare demands it. The first of these systems has always prevailed in England. The King, as conqueror, is the original owner of the land; this has been bestowed upon the nobility in large hereditary estates, while those who cultivate the land are usually tenants at will. I have not been able to find any evidence that the Kings of England intended to establish any different system in the American colonies. The kings claimed the land here by the right of discovery, a species of conquest, and granted it to individuals or corporations, as their predecessors had granted the great estates of England.

In Virginia the land was bestowed to a considerable extent in large individual grants, and later the colony allowed in-

dividuals to survey a track of such size and demensions as they desired, and locate it where they pleased. As a result there were established in the South large plantations, the owners of which were surrounded by a retinue of servants and attendants, somewhat analagous to the aristocracy of England. A very different system was developed in New England, of which the Massachusetts colony may be regarded as an example. The King ceded to the Plymouth Company the lands lying between latitude 40 and 48 degs. (north.) This company sold to the Governor and Company of Massachusetts Bay that portion between the mouths of the Charles and Merrimack rivers extending westward to the Pacific. It was on the eastern part of this land that the Massachusetts colony settled. The principle adopted by this company was to distribute the land in fee simple to actual settlers in comparatively small parcels. We have already spoken of the town or township. The principle early adopted in Massachusetts was that the colony should grant a charter for a town to a company of settlers on certain well defined conditions, among the most prominent of which were the following: (1) That they should actually settle the land within a definite time. (2) That they should organize a church and support a "learned and orthodox minister,"and (3) That they should provide schools for the instruction of the children. A quotation from the History of the town of Hardwick, (Worcester county,) will illustrate this system: "January 17th, 1732, the General Court of Massachusetts granted six miles square for a township to be laid out in regular form by a surveyor and chainman under oath. The said land by them to be settled on the following conditions. That they, within the space of five years, settle and have on the spot sixty families, (the settlers to be none but natives of New England) each settler to build a good and convenient dwelling house of one story high, eighteen feet square at the least; and clear and bring to, four acres fit for improvement, and three acres more well stocked

in English grass, and also lay out three shares in the town, each share to be one sixty-third part of the town, one share for the first settled minister, one for the ministry, and one for schools;—and also build a convenient meetinghouse and settle a learned orthodox minister within the time aforesaid."

About one month later the proprietors voted "that the lands be *lotted* out by a committee in such quantities that each proprietor have three lots, and so sorted as that in the draft each person may have a just and equal share." (The land was sorted according to quality or location, so that each proprietor had a house lot, a meadow lot and a pasture or wood lot.) Several important principles are here evident. (1) The land was divided into townships of convenient size. (The average seems to have been about six miles square.) (2) It was to be surveyed by a sworn surveyor, and a record made of the size and boundaries of the lots. (3) It was to be distributed in fee simple to actual settlers. (4) Portions were reserved for the ministry and for schools.

Here was an evident effort to avoid a landed aristocracy or a monopoly of the land by speculators. My friend, Hon. W. P. Cutler of Ohio, I think with good reason, traces this system to the book of Joshua. The Puritans believed firmly in Scripture principles and they read, Joshua xviii, 9–10: "And the men" (*i.e.* the surveyors) "went and passed through the land and described it by cities into seven parts in a book" (*i.e.* recorded the survey) "and came again to Joshua to the host at Shiloh. And Joshua cast lots for them in Shiloh before the Lord, and there Joshua divided the land unto the children of Israel according to their divisions." Thus the Puritans had authority older than the English land laws. Among the first important acts of our Congress after the Revolution was one to fix the tenure of the land in the great Northwest Territory.

Discussion naturally arose respecting the comparative merits of the Virginia and New England systems, but the latter

substantially prevailed in the ordinance of 1785 (the same year that Heath became a town), which provided for a survey of the government lands into regular ranges, townships, sections, and quarter sections, and one section in each township, one thirty-sixth of the whole, set apart for schools. In our present land laws, perfected by additions to this ordinance of 1785, we recognize the following principles which belonged to the early New England system: (1) A survey of the lands by a sworn government surveyor. (2) A division of these lands into townships and a division of townships into lots of convenient size for individual occupation. (3) A title in fee simple given on condition of occupying the land for a specified time and making certain improvements. (4) An appropriation of a portion of the lands in each township to schools. On account of the entire separation of church and state the appropriation for the ministry is very properly omitted.

It is an interesting historic fact that when the Ohio Company purchased a million acres of land in southeastern Ohio, on which they commenced a settlement in 1788, special conditions were made by which the New England ministerial grant was retained. In the towns embraced within that purchase there is still an income from the lease of this ministerial section, which is divided among the churches of the town, according to the number of adherents in each. This is a fossil by which the historian may learn that this was a New England settlement.

No man can estimate the value of these principles of land tenure which New England gave to the country. In all our interior and western states a man may very readily correct his title and the boundaries of his land from the original surveys, while in Virginia the lines of the original surveys are frequently entirely obliterated, claims overlap each other, large tracts granted to non-residents have been forfeited and regranted, causing endless litigation and making it very difficult to obtain perfect titles.

The fact that according to our system so many of the settlers become owners of the land in fee simple is of inestimable value to the stability of our government. Intelligent foreigners have never ceased to wonder that we can receive such a multitude of people from abroad and so soon make them voters, although before coming here they were entirely ignorant of the genius of our government. A principal reason why these foreign emigrants become a source of strength rather than weakness to our government, is because so many of them become land owners, and so are a part of the country. Communism, socialism and their kindred evils find little encouragement from land owners. These evils are only to be feared among the crowds in our cities who have no property interests of their own at stake. Other nations might learn of us an important lesson in this respect, We cannot justify all the measures resorted to by the Irish agitators, but under a system of land tenure where the peasantry are only tenants at will, and improvements upon the land enrich others and often impoverish themselves by increased rents, it is not strange that they are ready to follow any leader who promises them relief, even though the method be destructive to property; it is not their property. Make it possible for these peasants to become land owners, as here, and their relations to the government would be greatly changed.

Closely allied with the ordinance of 1785, and of incalculable importance to our country, was the ordinance of 1787, which made additional provisions for education and also embodied the New England principle that slavery and involuntary servitude, except for crime, should be forever excluded from the great northwest territory.

If the cavaliers of Virginia had been permitted to lay out their plantations in Ohio, Indiana and Illinois — if Virginia and Kentucky instead of New England had given character to the settlers in these interior states — they would in all probability have gone with the South instead of the North in the

civil war. In such a case it is not hard to believe that slavery instead of freedom would have become national, and long before this Robert Toombs might have fulfilled his threat and called his slave roll at the foot of Bunker Hill Monument. We owe both the formation and perpetuity of this Union to the prevalence of New England principles.

These ideas of government and land tenure already mentioned, were essentially religious in the minds of the Puritans because taught in God's word. They had also distinctively religious principles founded upon the teachings of the Scriptures. Prominent among these were (1) individual opinion (2) religious toleration and (3) separation of church and state. These principles were not perfectly discerned at first. The Puritans were like men in the morning twilight; there was a gradual unfolding till the truth was clearly revealed, but the trend of thought from the first was toward the establishment of these principles. Independence of individual opinion led, as before stated, to the purest democracy in church government. Hierarchical claims were so thoroughly repudiated that ministers who had been previously ordained by bishops of the English Church were reordained by the brethren when called to the pastorate of a church. Where every man thinks for himself, opinions will sometimes conflict, for all men do not think alike even in the interpretation of Scripture. Thought stimulates thought, and as in a rich soil weeds will grow, so heresies have not been unknown in the soil of New England thought. These are far better than stagnation, and the truth is likely to prevail in the end. Though there was no centralized church to be rent in twain by these agitations, there were sometimes divisions in individual churches, as there is likely to be while men remain imperfect. Such divisions, though sometimes bitter, were usually settled by Christian forbearance and mutual concessions; or, when other means failed, by reference to men respected for Christian character and wisdom. History relates that a

division once arose in a certain church which it was difficult to settle, for both parties retained a good deal of unsanctified will. The matter was finally referred, by mutual consent, to Rev. Mr. Buckley of Colchester, who was reported a sound and just man. Mr. Buckley was greatly interested in farming, and the same day that he wrote his letter of advice to the church he also wrote one to his farmer, which letters were interchanged by some accident, and when the messenger laid the good divine's letter before the church it read as follows: "You will see to the repair of the fences, that they be built high and strong, and you will take special care of the *old black bull*." The church gave diligent attention to this letter, and concluded that it was an exhortation to fence out sin, while the old black bull could be no other than Satan. The advice was heeded and the church became harmonious. We are not informed what the farmer did with the church letter.

Independence of thought could not well exist without religious toleration. The Pilgrims had learned toleration from the Bible and had seen it exemplified in the Netherlands, and we can say it to their honor, that none were persecuted for religious opinions in the Plymouth colony. The settlers of Massachusetts Bay, educated as they had been in the established church, had not so thoroughly learned the lesson of toleration, and they did for a time persecute Quakers, and clairvoyants (witches). When we consider the intolerant spirit of that age, these persecutions are not more strange than the fact that they ceased here so much sooner than in England.

It is quite common for a certain class of critics to charge the Puritans with intolerance and a union of church and state. Both of these charges are really true in fact, but at the same time such charges are eminently unfair because they do not correctly represent the *spirit* of the Puritans. Though these things did exist in the early history of New England, they did not belong to New England. They were what the

scientist would call rudimental forms of thought, belonging to a previous English development and destined soon to disappear in the New England evolution. It was many years before there was any considerable growth of sects, and there was so much union of church and state that all the people were required by law to aid in the support of the "learned and orthodox" minister in each town; but Mr. Elliott (History of New England, Vol. I, page 399) tells us that "the churches in Boston were always supported by voluntary contributions (weekly), and many of the clergy were doubtful of the lawfulness of raising support in any other way." Soon after the introduction of other churches, laws were made, providing that each person might choose what church he would support, and finally the whole matter of church support was made purely voluntary. It is evident to any observer that these three principles have leavened the religious thought of this whole country. We have no state church, and are not likely to have. The voluntary system of church support everywhere prevails, and the right of every man to think for himself is fully recognized.

The particular form of church fellowship which claims direct descent from the Pilgrims does not embrace as large a number of churches as some of the sects, but a majority of the churches of this country are governed by similar principles of democracy, and every church governed by other principles is more free for the leavening influence of the Pilgrim churches.

Closely allied with religion in the minds of the fathers of New England was general education. One reason why they came to America was that they might make better provisions for their children.

Five years after the settlement of Boston we find mention of a free school there, and later, whenever a town was chartered, it was upon the expressed condition that they should make provisions for schools. The following from the

records of the town of Salem in 1644, I quote from Dr. Holland's History of Western Massachusetts, (Vol. 1, page 474): "Ordered (by the magistrates) that a note be published on the next lecture day, that such as have children to be kept at school would bring in their names, and what they will give for one whole year; and also that if any poor body hath children or a child to be put to school, and not able to pay for their schooling, that the town will pay for it by rate." Though this seems to have been a tuition school, the idea of a free school was beginning to dawn upon the minds of these magistrates causing them to provide for the education of the poor. In 1642, the Legislature passed an order that the selectmen of every town should require all parents to give their children the rudiments of an English education, catechise them on the principles of religion and teach them some useful, honest employment. In 1647 laws were enacted requiring that the towns should sustain schools of various grades, and that all towns of one hundred families should "maintain a grammar school in which children may be prepared for college." Here were really the foundation principles of the common and high school systems of this country, established two and a half centuries ago by men who had come from a country where such educational advantages were unknown. Mr. J. W. Taylor says (Manual of Ohio School System): "The high distinction belongs to New England, and prominently to Massachusetts, of first proclaiming and establishing the principle that is the right and duty of government to provide by means of fair and just taxation for the instruction of all the youth of the land."

The Virginia Colony reflected the sentiment of the English cavaliers, and was in marked contrast with Massachsetts. The governor of Virginia writes in 1671, "I thank God there are no free schools or printing in this colony, and I hope we shall not have them these hundred years, for learning has brought disobedience and heresies into the world, and print-

ing has divulged these and libels against the best governments. God keep us from them." When the ordinance of 1785 was passed, the Massachusetts rather than the Virginia ideas of education prevailed, and one section of land in each township was set apart for schools. This ordinance, supplemented by the various State laws, has given to our interior States their excellent school system. The springs which rise in the little brown school houses on the bleak New England hills are a mighty river when they embrace the millions of children enrolled in the schools of our land. The Puritans looked farther than the common school, and very early made provision for higher education. Six years after the settlement of Boston, "the General Court appropriated £400 to erect a public school at Newton,"(now Cambridge.) Three years later, on account of the generous gift of one, John Harvard, the name of the school was changed to Harvard College. "In 1645, by agreement, each family in the colonies contributed one peck of corn or its equivalent, twelve pence in money or other commodity, for the endowments of this College."

As population increased other colleges were established, some of which now gather students from nearly every State of the Union. These colleges have always maintained a high standard; indeed, up to the present time have largely regulated the standard of scholarship for the whole country. One of the most prominent characteristics of these colleges is that they are Christian, but not sectarian. Harvard, Yale, Williams, Amherst, Dartmouth, Bowdoin and Middlebury have always been dominated by Christian influences, but none of them have ever been under ecclesiastical control. Similar colleges have been founded in nearly all the interior and some of the Southern States. These colleges are now supplemented by the denominational college and the State University, both of which are popular and doing good work, but neither of these, alone, is likely to do the catholic Christian work of

the New England college. It is not probable that either class of college will prevail in this country to the exclusion of the others, but it is a significant fact that at the present time most of our leading State universities are presided over by Christian men of the New England type, and the denominational colleges are broader for the influence of the New England colleges. Thus these institutions have been a very important leavening power in the higher education of the country.

It is a fact of great significance in connection with the ideas and principles we have considered, that during the almost two centuries when people were multiplying in New England, and these ideas were being developed in the laboratory of their thought, the population was almost entirely rural. Until half a century ago, Boston was the only city in Massachusetts. The country is a far better place in which to raise men than the city. It has been in the country towns that New England men and ideas have been born and matured. A late writer in the Andover Review (Rev. S. W. Dike, June, 1885, page 37) says: "The productiveness of good and evil of these isolated neighborhoods or families is simply marvelous. The same number of men count for much more in them than on the back streets of cities. The isolation of early life tends to develope forceful characters of all sorts." Plenty of good air and exercise give good physical developement. The young are more inclined to read and think in the intervals of work and have less evil temptation and associates than in cities. President J. L. Pickard says, (North American Review, May 1, 1885): "Agricultural communities have ever been distinguished for good order and stability." The excitements of a large city rapidly consume a man's powers of body and mind. It is the testimony of those who have investigated the subject that our cities would be depopulated in a few generations if they were not continually recruited by the healthy blood of the country towns. Statistics

show that a large proportion of our successful business men and a majority of the celebrated men in all the professions have been born in the country. I believe we have never had a President of the United States and only one Chief Justice of the Supreme Court who was born in a large city. Prof. W. S. Tyler, D. D., who has been connected with Amherst College for more than fifty years, informs me that during the first half century of the existence of that institution "Eighty per cent. of the students enrolled were from small towns and the country, and only twenty per cent. (or one-fifth of the whole) from cities and large towns."

"Of college honors twenty-one per cent. have been taken by young men from cities and large towns and seventy-nine per cent. from the country, but this slight superiority of one per cent. in honors is more than counterbalanced by a large per cent. of failures and cases of discipline from the cities, and a large per cent. of ministers and other useful men, working with brain and heart, from the country." It may properly be added that most young men who are dependent upon their own resources are from the country, and these are often compelled to interrupt their studies in order to earn the necessary money for term bills. On this account they are more likely to miss the college honors than they are the honors which are given later in life. President I. W. Andrews, D. D., connected with Marietta College during almost its whole existence, informs me that only about eleven per cent. of the graduates of that college are from cities, and eighty-nine per cent., or *seven-eighths* of the whole, from the country towns.

It was near the beginning of the present century that the gathered forces of New England, which could no longer be confined within its narrow limits, began to overflow into Central and Western New York, and a little later into the great North West territory. Men and women, imbued with the ideas already mentioned, were well prepared to lay the

foundations of the great States which have grown up in the territory north and west of the Ohio river, and to exert a leavening power among the heterogeneous people there collected. The original grants to the colonies included the lands lying between certain parallels and extending from ocean to ocean. The western limits of New England lie only a little ways toward the Pacific, but New England men and ideas have followed the original grants and spread from ocean to ocean in a constantly widening stream. When it reaches the Mississippi river it extends from the Lake of the Woods to the mouth of the Ohio, and when it touches the Pacific its northern bank is the British possessions, and its southern the Republic of Mexico. But the New England emigration westward commenced within twenty years after the landing of the Pilgrims at Plymouth Rock. It was true then, as it has been since, that

> "The American haven of eternal rest
> Lies ever just a little farther west."

There was a good deal of land for 23,000 people to possess before they reached the Hudson river.

The settlement of Heath belonged to the third general westward emigration in New England. The Puritans possessed a good degree of native penetration, and were in search of the best farms. The soil along the Atlantic coast was thin and soon exhausted, and so within the first decade adventurers penetrated the wilderness and discovered the rich meadows along the Connecticut river. During the remaining part of that century the tide of emigration was to that valley.

The progress was necessarily slow, for people were not very numerous, but by the year 1700 settlements were made in nearly all the towns as far North as the boundry of Massachusetts. The second emigration was into the region between the seaboard towns and the Connecticut valley, and occupied the first half of the 18th century. About 1750 the people of Worcester and adjoining counties became sufficient-

ly numerous to begin to say to their young men, "Go West, and grow up with the country," and their West was the valleys and hills beyond the Connecticut.

According to Dr. Holland and other authorities, settlements were commenced in Colraine about 1735; in Ashfield about 1745; in Shelburn about 1756; in Charlemont about 1752, and in what is now Heath, only a few years later. Thus the settlement of this town was made just about half way from the settlement of Massachusetts Bay to the present time. It was made when the people of New England had become thoroughly Americanized, and the ideas I have mentioned were defined. It was about the close of the French and Indian wars, and when the public mind was intensively alive upon the important questions which were so soon to involve the Colonies in the war of the Revolution. The first settlers in Heath came mostly from Worcester County, several of them from the town of Worcester. Some traced their ancestry back to Plymouth Rock, others to Massachusetts Bay, and a few were descendants of Irish Presbyterians. A majority were Puritans in character and doctrine. I would not like to disparage the *present* inhabitants of a neighboring town, but there are pretty well authenticated traditions that previous to the separation of the towns, this portion of Charlemont embraced the better part of the population. At its organization, Heath inherited one-half of the old Charlemont meeting house and a school-house. The town soon purchased the half of the meeting-house belonging to Charlemont, and it was occupied upon the old site till 1789, when it was removed to the centre where it was occupied till 1883, when the present edifice was erected and the material in the old church was used in the construction of the town hall. The first year, the town voted to build another school-house, which was located at the Centre. One month after the organization of the town, a church was formed with thirty-five members. Every family in the town except one was embraced in the congregation. The

town voted that year to appropriate £20 for preaching and £15 for schools. Thus the settlers of this town laid the foundation of this church and the school at the first. Heath has never been and probably never will be a populous or wealthy town, but the value of work done here through the church, the school and the family, cannot be estimated. A Roman mother said of her children: "These are my jewels." The great wealth of Heath consists of the men and women here educated for lives of usefulness. Here, as elsewhere, men are depraved — the bad are mingled with the good, yet few towns of equal population have sent out more persons who have honored themselves and the place of their nativity than Heath. The Puritan character of the first inhabitants has lingered among their descendants like a fragrance, and we still feel its influence. The man who did far more than any other to give character to the religious and educational forces of this town was Rev. Moses Miller, pastor of the Congregational Church here during thirty-six of the best years in the history of the town (from 1804 to 1840.)

Mr. Miller delivered a historical discourse Oct. 13, 1852, which was subsequently published and contains a valuable history of the town previous to that date, interwoven with the account of his own work. But no such history can describe all the waves of influence which such a man starts upon their way, and which shall continue to broaden as they reach the descendants for many generations of those he instructed. Speaking of the period which followed the great revivals of 1822–3, under his ministry, during which 121 were added to the church by profession, he says: "The population at that period was a few less than 1200; this church had 316 members, the Baptist Church about 100, and others a few. More than one-third of the population of the town, and a majority of the adults, were professors of religion. During eight or ten years, I believe, there was no society in this vicinity which contained so large a proportion of intelligent youth, and who

were governed by the principles and morality of the gospel. We were considered at that period as rather a model community. A native of Heath (Rev. J. C. Thompson), now an octogenarian, and probably as well qualified as any man living to give such testimony, has lately written me in answer to a letter of inquiry, that, while the district schools had been previously sustained, a very great impulse was given to the cause of education by this revival of 1822–3. Men of collegiate education were employed as teachers in some of the districts, and select schools were introduced largely through Mr. Miller's influence, which were held during the autumn and sometimes continued through the winter and spring, and collected students from several of the neighboring towns. In these schools young men were fitted for college, and very many of both sexes were educated for teachers and for increased usefulness in other positions. Mr. Miller also had young men under his special instruction. Of his influence, this gentleman writes: "He was a man who walked with God; the same godly man in the pulpit and out. Notwithstanding the ministerial dignity which the customs of those times required him to maintain, he was a cordial, sympathizing friend to all who consulted him, young or old. He expended his best energies in promoting the spiritual welfare of his people, and rejoiced most heartily when he saw that advancing, yet he was untiring in his efforts to promote their intellectual advancement." Another (Rev. L. Leonard), writes me; "My acquaintance with the schools of Heath commenced in February, 1829, when I attended the select school of Mansfield French. These select schools, embracing a Fall term and sometimes a Winter and Spring term, gave a great impulse to general and special education. Sometimes teachers of rare scholarship were employed." He adds respecting Mr. Miller: "His influence in the schools was very great and stimulating; his influence in the pastorate was also great and pervading." He quotes from a Christian lady, a native of

Heath, who said in after life, "that she had never attended church in any place where it seemed to her the influences were so uniformly for God and heaven as there."

A native of an adjoining town (Rev. T. H. Hawks, D.D.), who used sometimes to hear Mr. Miller preach, writes me; "He seemed to me in the days when I first went to church the impersonation of dignity, sanctity and learning." A good lady (Mrs. Felicia Emerson Welch), writes me: "I was too young to know much about him as a preacher and a pastor, but I remember how I was impressed with his dignity, and compared him with Washington. I felt greatly honored when he spoke to me. It seems it was a part of his duty to visit all the schools in town, and it was a great occasion when the minister and committee visited the little red school-house on the hill."

The quotations I have made are examples of the testimony borne by former inhabitants of Heath respecting the character and work of Mr. Miller. We frequently smile when we read the history of the New England towns at the frequent repetition of the words "a *learned* and *Orthodox* minister" but these words were far from superfluous in the minds of the Puritans. These words meant to them that the minister should be so thoroughly "*learned*" that he could give wise direction to all the educational forces of the town, and so Orthodox in head and heart that his teaching would be in harmony with God's word. Judged by the testimony given, Mr. Miller combined in an eminent practical degree these two qualities. Having had for thirty-six years a model New England pastor with a Puritan church to sustain him, it is not strange that this was a model town.

The people of Heath during the period just described were interested in higher education than that furnished in their own schools. In the original subscription to the charity fund of Amherst college (given in Prof. Tyler's history), I find $685 credited to Heath. In addition to this Mr. Miller says;

"Nearly all the lime for the first building was gratuitously transported by individuals in this community and a part of it paid for. One room in that building was finished and furnished by ladies in this society. This people also contributed $1200 to Mount Holyoke Female Seminary."

During the twenty-four years, from 1829 to 1852 inclusive, ten natives of Heath graduated from college, and several young ladies studied at Mount Holyoke, or some other ladies' seminary.

According to the best information I have been able to gather, Heath has furnished one member of Congress (Hon. William Snow), two judges (Hon. Jonathan Leavitt and Hon. Jackson Temple), twelve lawyers, fourteen clergymen, one (Rev. Lowell W. Smith) a foreign missionary, and thirty-three physicans. (See Appendix.) Also a large number of teachers of both sexes, some of them eminent in the profession, and many farmers, tradesmen and mechanics who have honored their station in life. Twenty-three natives of Heath have graduated from college, and four others, residents but not natives. Seven natives and two residents, not natives, have taken a partial college course. (See Appendix.)

The noble women of Heath deserve as honorable mention as the sterner sex. To woman is given the highest of all human responsibilities, that of training the young during the tender and impressive period of their lives. If she does not vote, or preach, or debate in Congress, or decide legal questions on the bench, she educates voters, ministers, Congressmen and Judges. Much of her work belongs to what we may call unwritten history, but He who searcheth the heart records it all, and when His books are opened we shall read volumes of noble and heroic deeds performed in what men call humble spheres. It will then appear that many a man reared in these country towns owes more of character to his faithful Christian mother than to teachers, or even the "learned and orthodox minister." The greatest charms

which gather about childhood, home and native town, cluster in that word mother. No country has had nobler mothers than New England, and no part of New England surpasses these hill towns in this respect. If the women of Heath have not occupied as public positions as the men, they have been no less faithful in their place and work. More than fifty natives of Heath have studied at Higher Female Seminaries, three have married lawyers, sixteen have married ministers, (three of these foreign missionaries;) fourteen have married physicians. (See appendix.) One, (Mrs. Susan Reed Howland,) previous to going as a missionary to India was a teacher in Mount Holyoke Seminary and still lives to see four of her children foreign missionaries. One, (Mrs. Felecia Emerson Welch,) is the wife of an eminent Supreme Judge in the State of Ohio. One, (Mrs. Sarah Jane Hastings Nichols,)has been for many years a successful teacher in Rochester, N. Y., and is one of the best mathematicians in that State. One, (Miss Elizabeth M. Dickinson,)has held high positions in the schools of Kansas; and One, (Miss Hattie White,) is a teacher in a seminary at Cape of Good Hope, South Africa. Our poetess needs no eulogy from me; she has spoken for herself. There have been a multitude of others as noble as these I have mentioned. Some have gone to their reward and others are still at their work.

Not long after the time of its greatest prosperity, Heath began to give up its population in emigrations to the west, which have continued to the present time. Several times as many inhabitants of Heath have removed as now remain.

My home at the present time is at Marietta, Ohio, where the first permanent settlement in the north-west territory was made in 1788. I have lately learned that Mr. Mansfield French, who was just now mentioned as a teacher in Heath in 1829, was in 1831 one of the proprietors of the Collegiate Institute at Marietta, which a little after became Marietta College; and the valedictorian in the first class which gradu-

ated from that institution was Samuel Hall, for some time a resident, though not a native of Heath. Among the papers preserved by the church of which I (a native of Heath) am now pastor, are church letters in the hand writing of Rev. Moses Miller, dismissing five members from the church in Heath to the church in Marietta. I have had knowledge of over thirty churches in other places which have received valuable acquisitions from Heath, and there are doubtless scores of others.

If we felt that the work of Heath was completed— if it stood like some of the castles of the old world—a mere ruin of the past—we would teach our children to visit these hill-tops and pay their tribute of respect to the memory of the noble men and women who have been raised here. But the work of Heath is not yet completed. Influences similar to these, which have moulded character here during the century past, should continue to operate in the centuries to come. Probably some of these youth have wished you had been born and reared among more stiring scenes; as a boy I was not a stranger to such a wish, but in later years I have thanked God many times that I spent my youth here instead of among the evil associations of our cities. In the future, as in the past, many of the most valuable students in our colleges and higher seminaries—successful business men— men in all the leading professions and Presidents of the nation—will be born and reared in the country. There should continue to be a succession of young men and women from Heath who should graduate from our colleges and higher institutions, and be prepared to occupy postions of trust. You have pure air to develop sound, healthy bodies. You have better facilities for securing books and periodicals than were enjoyed fifty years ago, and the means for acquiring a higher education are within the reach of all who strive after them. It is true the soil of Heath is not as productive as it was half a century ago, but this is still a grand soil on which to raise men and

women. We, who will so soon have finished our earthly career, call upon you to do better work than those who have preceded you. I am proud to trace my nativity to a town where the soil was never so productive as to beget undue avarice; where there were no crowded factory villages with their demoralizing influences, and no mining camps with their gambling and speculation, but where the air is pure and bracing, and the moral and religious atmosphere such as to stimulate thought and develop character. If we cannot boast to-day that a large number of railway kings or millionaires have been natives of Heath, we can boast of a goodly number of men and women with clear heads and clean hands and pure hearts, who have done faithful work in this life, and shall receive a large reward in the next,

ADDRESS

BY

PROF. A. L. PERRY,

OF WILLIAMS COLLEGE.

FORT SHIRLEY.

Mr. President:

This is the Heath Centennial; but I have been asked to speak about matters that took place long before the settlement of this town; about Fort Shirley, that was built within your limits as a town forty-one years before the event of settlement that we are commemorating to-day. An interest in Fort Shirley is nothing new with me. It was not excited by your request that I should address this audience upon that theme. It has so happened that I have made a study for many years of this and its kindred forts along the old military line; that I have repeatedly visited and critically examined its site; and that I have in my possession at Williamstown the chief movable memorials of what was indeed a small, yet in its historical connections a deeply interesting, military outpost.

The first white men known or supposed to have ever penetrated the original forests in the town of Heath were Richard Hazen and six others, the surveyor and chain-men and their assistants, who ran the official northern line of Massachusetts in the early spring of 1741. Besides the surveyor himself, who was then a prominent citizen of Haverhill, on the Merrimac, and his son of the same name, then nineteen years old, the party consisted of Caleb Swan, Benjamin Smith, Zachariah Hildrith, Ebenezer Shaw and William Richardson. Under an imperative order from the Privy Council in England, Governor

Belcher, who at that time administered government over both Massachusetts and New Hampshire, commissioned Hazen to run the ultimate line between the two, beginning at a point three miles north of Pawtucket Falls on the Merrimac (now Lowell), and extending on a due west course till it should meet His Majesty's other Governments. This arbitrary decision of the Privy Council in selecting the very southernmost point in the whole course of the Merrimac, as the place meant in the Old Charter of Massachusetts in the phrase "Merrimack River," instead of taking, as Massachusetts claimed, the northernmost point of the river in Franklin, N. H., or as New Hampshire had claimed, the point at the *mouth* of the river, robbed Massachusetts of a strip of territory fourteen miles wide the whole length of the Colony, which New Hampshire had never before claimed, but which her shrewd and unscrupulous Agent now extorted from the ignorance of English Councillors.

Hazen began his survey March 21, 1741. The English instructions required a course due west, and Governor Belcher and his Council ordered ten degrees for the then variation of the needle, which was not quite enough, so that the line actually ran slightly north of due west, and saved to Massachusetts at the west end of the line (in Williamstown) about 1 deg. and 50 min. After the party left the Connecticut river on April 6, they slept on snow at a depth of two or three feet every night till they crossed the Hoosac river in Williamstown on April 12. "It clouded over before Night and rained sometime before day which caused us to stretch Our blankets and lye under them on ye bare Ground, which was the first bare ground we laid on after we left Northfield." It was on April 9 that they measured the present north line of Heath. Let the clear-eyed surveyor describe in his own words the general situation of the future Fort Shirley.

"At the End of three miles we came to a large brook running Southeasterly and at the End of this days measure to

another large brook running Southerly, by which we took Our lodging. Here we tract a Bear and therefore named it Bear brook, both these brooks being branches of Deerfield River. The land this day was some of the best of Land and for three miles together. The last year Pigeons' nests were so thick that 500 might have been told on the beech trees at One time, and they could have been counted on the Hemlocks as well, I believe three thousand at one turn Round. The snow was for ye most part three feet deep, the weather was fair and wind Northwest."

Although Hazen named the last mountain on his line where he supposed the eastern line of New York, would ultimately run "Mount Belcher," in honor of the Governor who had commissioned him to lay it, the just unpopularity of the line itself and Belcher's connection with it immediately caused his recall from his government, and the appointment of William Shirley in his stead. Belcher was Massachusetts born; while Shirley, though British born, became one of the ablest and most successful of all the colonial governors of Massachusetts. The building of Fort Shirley in 1744 and the naming it after the new Governor, as well as the building a little later of the two forts to the westward,—Fort Pelham in Rowe and Fort Massachusetts in what is now North Adams,—all within a couple of miles of the new boundary line, showed a concern of the colony for its now greatly curtailed northern limits, as well as a much greater concern for the defence of the scattered settlements west of the Connecticut river from the French and Indians, who had several well-trod war-paths to the English settlements on the Connecticut and the Deerfield.

But, after all, the route by the Hoosac River had been and continued the main path from Canada to New England for the French and their savage Indian allies. Whether they came down the Hudson to the month of the Hoosac at Schaghticoke, or struck that river on the flank at Eagle Bridge, there was a well-beaten trail—the old Mohawk trail—

along the north bank of that river all the way from Schaghticoke to what is now North Adams; and, in continuation of that river trail, the "old Indian path" over the Hoosac Mountain, directly over the line of the present Hoosac Tunnel, led down to the upper reaches of the Deerfield river and so down to the Connecticut at old Deerfield. It became, therefore, of great moment to Massachusetts to defend the line of the Deerfield in the French and Indian war of 1744-48. A few private houses were fortified in what is now Bernardston, and two or three more further west in Colerain, particularly Fort Lucas and Fort Morrison, the owners being assisted by grants of men and supplies from the General Court; and during this war and more especially the next and last French war, the Indians often lurked with hostile intent in the vicinity of these extemporized forts, and not infrequently surprised and killed and scalped men from the little garrisons, and carried women and children into captivity to Canada.

But the first regular fort built to protect the valley of the Deerfield and incidentally also the line of the Connecticut, was placed by Massachusetts in the present town of Heath. It was built wholly at the public expense, and garrisoned by regularly enlisted or impressed soldiers, and named Fort Shirley from the enterprising Governor of the Province. John Stoddard of Northampton was then Colonel of the militia of Hampshire, a designation at that time including all of Massachusetts west of the Connecticut River; he was Shirley's right-hand man for this end of the Province, and it was under his general direction that Forts Shirley and Pelham and Massachusetts were erected.

The letter is still extant in Stoddard's own hand, dated July 20, 1744, in which Capt, William Williams is ordered by him "to erect as soon as may be" a block-house sixty feet square "about five miles and a half from Hugh Morrison's house in Colrain in or near the line run last week under the direction of Coł. Timo. Dwight by our order." In the same

letter, Williams is directed to employ soldiers in the construction of the fort, carpenters to be allowed "nine shillings, others six shillings a day old Tenor." Several other directions are given, and the main outlines of the fort are prescribed; some bills are still extant giving items of money paid out for many different parts of the work; six of the original hewn timbers of the building are in good preservation to-day in the barn of Orsamus Maxwell in Heath, each stick telling some tale of the original mode of construction; so that, from all these sources of information, a pretty accurate idea of the old fort can be made out to-day, 141 years after it was built.

For the outside, white pine logs were scored down, and then hewn to six inches thick and fourteen inches high; and the scores worked 48 days on these, receiving £ 14, 8s. for their work, and the hewers 24 days, receiving £ 10' 16s. The walls of the fort were twelve feet high, thus requiring nine courses of these timbers laid edgewise one above another, each being doweled to the one below by red oak dowel-pins, two of which were pulled out of their quiet resting places of 141 years' duration, in a good state of preservation, by Mr. Maxwell and the writer, Sept. 5, 1885. Those ends of these timbers that came to the four corners of the fort were dovetailed into each other in the well known manner, so that there were straight lines and strong locking at the corners; and it so happens, that three of the six timbers preserved are corner timbers, and show at one end the exact mode of locking.

There were two mounts on two corners of the fort 12 feet square and 7 feet high; and the houses and barracks within the fort were eleven feet wide with shingled roofs; and the mount-timber, the insides of the houses, and the floors, were all hewn, presumably of the same width and thickness as the wall-timbers. Undoubtedly the whole parade in the middle of the fort was also floored in the same way, as the site of the fort was and is low and wet.

The fort was built in this manner during the months of August, September, and October, 1744; and on the 30th of the last mentioned month, Capt. Williams commenced to billet himself and the soldiers under his command at the fort. He remained there all the winter and spring; about the 1st of March he enlisted 14 of his men for the Louisburg Expedition, at Col. Stoddard's request, whom he took to Boston: but was not himself allowed to embark, and returned to his fort; while later in the season, under a strong call for reinforcements for Louisburg by Gov. Shirley, Williams took 74 able bodied men to Boston, recruited by himself in less than six days mostly in the Connecticut valley, and was given a Lieutenant colonel's commission in the regiment destined for Louisburg commanded by Col. John Choate. They sailed in June, 1745, but the fortress had been taken before they arrived, and the regiment with Williams as acting Colonel was detained there to do garrison duty.

Fort Pelham in Rowe, was built by Williams before he left for Louisburg, that is, in the spring of 1745; and in the autumn of that year we find Capt. Ephraim Williams, a kinsman of the other, afterwards founder of Williams College, in command of Fort Shirley and of the other line of forts. It is fair to presume that he was appointed to the command on the withdrawal of the other in June; but which of the two built Fort Massachusetts along the same line, or whether either of them, can not now be statedwith absolute certainty. It is probable that Ephraim Williams saw to its construction under the Committee of the General Court, of which Stoddard was Chairman; and at any rate he was in command of the whole "line of Forts, viz., Northfield, Falltown, Colrain, Fort Shirley, Fort Pelham, Fort Massachusetts, and the soldiers posted at the Collars, Shattucks Fort, Bridgman's, Deerfield, Rhode Town, and New Hampton," as early as Dec. 10, 1745. Just a year from that time he sends in his account for the entire year,—"In which time he has had three hundred and fifty men under his particular charge and government."

Because it was the first fort built by the Colony in that region, and especially because fort Massachusetts was captured and burnt by the French and Indians in August, 1746, Shirley became very prominent in that war, and was the headquarters of the successive commanders of the line of forts. Massachusetts was rebuilt early in 1747, and thereafter became the chief work; for both before and after the Peace of Aix la Chapelle in 1748, it was perceived that the sites of Shirley and Pelham, had been ill-chosen, and that the route by the Hoosac was the one to be kept open for hostile demonstration towards Crown Point, and the one to be defended against hostile demonstration from all that quarter. Forts Shirley and Pelham, accordingly, which were very difierently constructed, ceased to be of much military significance after the Peace, though both were slightly garrisoned for several years after. In 1749 and a part certainly of the next year, there were five men only in Fort Shirley, namely, Lieutenant William Lyman, Gershom Hawks, John Powell, Samuel Stebbins, and Peter Bove. From June, 1725 till the end of May, 1754, one man in each constituted the garrison of Shirley and Pelham. Archibald Powell held watch and ward on the heights of Heath, and George Hall on the lofty meadow in Rowe. Each drew his pay from the treasury of the colony; and each had a magnificent lookout from his solitary sentry-box. Monadnock is in plain sight to the east, and Haystack to the north from the site of Fort Shirley and the Hoosacs to the west and Greylock overtopping them greeted the roving gaze of George Hall from the picketed enclosure of Fort Pelham.

There was but one chaplain to the line of forts, Rev. John Norton, appointed from Falltown in 1745, who passed from one to the other as his sense of duty to each garrison might prompt; and Mrs. Norton with one or two children lived in Fort Shirley for more than a year while her husband was in captivity in Canada. Scouting parties of the soldiers were kept constantly passing from fort to fort when not employed

in garrison or other duty; there allowance on the march was each soldier per day one pound of bread, one pound of pork, and one gill of rum; while in garrison each man was allowed per day one pound of bread, and one half pint of peas or beans, two pounds of pork for three days, and one gallon of mollasses for 42 days. It is certain, that one or more cows were kept by the garrison of Fort Shirley, perhaps on account of Mrs. Norton and her children, for there was a cleared field around the fort, and an old cow-bell half eaten up by rust was found not long ago near its site, which site, it must be remembered, was several miles from any habitation of men at any time in the last century.

After an existence of one hundred and forty-one years, the old well of Fort Shirley, which was undoubtedly within the block-house and probably in one corner of the enclosure away from the "parade," is able to tell pretty thoroughly to this day the story of its own construction. Four forest staddles about six inches in diameter, one for each corner of the well, were set upright on the ground, and then ash planks rived from a log about five feet long were pinned or spiked on the outside of these staddles, beginning at the bottom; and this frame being placed on the ground where the well was to be, the earth was thrown out over the sides, and so the well was gradually sunk to the required depth, the plank-siding being added gradually as the shaft was lowered. These rived planks and the tops of the four corner-poles, that can now be seen and fingered less than two feet below the surface of the ground, were not very uniform in thickness, and of course have rotted off at the top by time and exposure; but enough of both has been preserved till this time by constant submergence in the water and in the unusually moist soil above it to betray without any serious question the nature of the materials used and the mode of their employment. One of the corner-posts was a black birch and the bark on it is in a good state of preservation at and below the surface of the water.

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The last incident to be mentioned at this time in connection with Fort Shirley relates to the Rev. John Norton, his wife and daughter. Norton was born in Berlin, Conn., in 1716; was graduated at Yale College in 1737; was ordained in Fall Town, since Bernardston, Mass., in 1741; he was the first minister in that town, "but owing to the unsettled state of the times," and to the fact that his people lay right in the angle between the military line of the Connecticut and that of the Deerfield, and had consequently as much as they could do, to maintain their families exposed as they were, he labored there about four years, and was appointed chaplain to the line of forts almost as soon as the men were fairly in garrison. He was in Fort Massachusetts when it was besieged and captured by an army of French and Indians in August, 1746; went captive with the rest of the garrison to Quebec; returned, exchanged, in just a year; and wrote an account of the siege, the journey northwards, the captivity, and the return, a precious little book, which he entitled after a memorable precedent "The Redeemed Captive." His narrative begins as follows.—"Thursday, August 14, 1746, I left Fort Shirley in company with Dr. Williams and about fourteen of the soldiers; we went to Pelham Fort, and from thence to Captain Rice's, where we lodged that night. Friday, the 15th, we went from thence to Fort Massachusetts, where I designed to have tarried about a month. Saturday, 16th, the Doctor with fourteen men, went off for Deerfield, and left in the fort Sergeant John Hawks with twenty soldiers, about half of them sick with bloody flux."

We can not now follow the good chaplain in his deeply interesting narrative. He makes no mention in it of his family, but it is certain from other data that he left Mrs. Norton and his young children in garrison at Fort Shirley, and that just about the time of his return from captivity to Boston, which was August 16, 1747, his little girl, Anna, died at the fort and was buried in the field a little to the west of it.

Probably some soldier in the fort chiselled upon the rude stone the inscription as follows:

Hear lys ye body of Anna
D: of ye Rev:
Mr. John Norton. She died
Aug; ye— aged— 1747.

This stone stood there in the bleak field exposed to the suns of summer and the storms of winter for more than one hundred and thirty years. The day of August on which she died and the number of years she had lived have become illegible by exposure,—impossible to be deciphered. The stone has lately been removed to Williams College, and with its companion relic, a stick of one of the timbers of Fort Shirley, and a few other memorials of the well and fort, are safe in a fire-proof building.

The tradition is still lively in Heath, and it may well be an historical fact for it has been handed down by an aged citizen there whose life began with the century, that there used to come up from Connecticut on an occasional pilgrimage to the site of Fort Shirley and particularly to the grave of Anna Norton some of her relatives. This is very likely; for John Norton became in 1748 a pastor in the parish of East Hampton, Middlesex Co., Conn., where he died in 1778; and one may still read on his tombstone there the following inscription:

In Memory of
The Rev. John Norton
Pastor of the 3d Church in Chatham
Who died with Small Pox
March 24th AD 1778
In the 63d Year of his Age.

He left several children. Among them an unmarried daughter, who lived till 1825. It is no mean touch and print of vital human sympathy that is left upon the sod beneath the great tree in Shirley-field by the figure of one who came and

came again from a distant place to catch, it may be, a note from the dreary Past and drop a tear upon the grave of a sister whom she never saw.

"To his Excellency William Shirley, Esq., Capt. Gen. and Gov'r in Chief of this Province, the Hon'ble his Majesty's Council & House of Representatives in Gen. Court assembled—

The Memorial of John Norton of Springfield in the County of Hampshire, Clerk, humbly showeth That in the month of February, 1746, he entered into the Service of the Province as a Chaplain for the Line of Forts on the Western Frontier and continued in that service until the Twentieth day of August following, when he was captivated at Fort Massachusetts and carried to Canada by the enemy, where he was detained a prisoner for the space of twelve months, during which time he constantly officiated as a chaplain among his fellow-prisoners in the best manner he was able under the great difficulties and suffering of his imprisonment, and your Humble Petit'r begs leave further to inform your Excell'c. & Honors that besides the great Difficulties and Hardships that your Petit'r indured during his captivity abroad, he and his family by means thereof are reduced to great Straight and Difficulties at home. He therefore prays your Excell'c. and Honors would take his distressed Circumstances into your wiser Consideration and grant him such Help and Relief as your Excell'c, and Honors in your Wisdom and Goodness shall deem meet, and your memorialist as in duty bound shall ever pray. JOHN NORTON.

Springfield, Jan. 25, 1748.

[ENDORSED]

In the House of Representatives, Feb. 23, 1748.

Read and Ordered that the sum of £37, 10s. be allowed the memorialist in consideration of this officiating as Chaplain to the Prisoners whilst in captivity at Canada.

In council read & concurred

Consented to W. Hutchinson, Speaker.

W. SHIRLEY. J. Willard, Sec'y.

Mr. President, it was the rational curiosity, perhaps the antiquarian interest, of one of your early and distinguished citizens, Col. Asaph White, who owned and occupied the farm which you now own and occupy, to which we are indebted for the privilege of seeing upon this platform to-day a genuine relic, an actual piece of old Fort Shirley. I beg that it may be held up and exhibited to this interested audience as soon as I am done. When the fort was finally dismantled, Col. White conveyed to his own premises, probably out of historical interest and for the sake of preserving them, at least six of the original timbers of the fort; and this relic, which you have kindly presented to me, is a part of one of them; and from these timbers we can reconstruct in our mind's eye the entire fort as it stood when Chaplain Norton left it in August, 1746, or when Ephraim Williams left it as its commandant at the Peace of Aix la Chapelle. Fortunate, providential, blessed, was the foresight and care of Col. White; and his grandson, my friend, and the friend of mankind, yea also, the friend of God, Joseph White of Williamstown, to whom Heath is dear as the home of his ancestors and the place of his own partial schooling, still lives in an honored old age, and though too ill to be with us to-day, is with us in spirit, and will follow with deep and intelligent sympathy all the sayings and the doings of the Heath Centennial.

A TRIBUTE

TO

COLONEL R. H. LEAVITT,

By Dr. Josiah Trow, Buckland, Mass.

Mr. President:

Probably no man in this congregation had looked forward to this occasion with the anxiety and interest of our friend and brother Col. R. H. Leavitt. He had long been preparing for and felt that he could not be denied this privilege of meeting many of the friends of his youth and early manhood, grasp their hands and here sit down on these grand old hills and mountains, renewing their youth as they talked of the scenes of their childhood, the changes in themselves, in their homes, their neighbors, the changes in everything, in nature upon which the eye could rest. To be sure, these old hills and mountains remain. They could drink from the same pure, bubbling fountains, could breathe the same air, could look upon the same starlit heavens.

Is it strange that our brother looked forward to this meeting anticipating so much? No, here he was born. His eyes first saw the light on these hills. The pure air and water, the exercise and manner of living which were his, produced that physical form which enabled him to do so much and to stand erect as he breasted the storms of eighty winters. Here also he received that mental, moral and religious training which helped to round up his life so perfectly and fit him for usefulness. Here he found and married the wife of his youth. Here were born his two oldest daughters. Here he spent his early manhood. Heath was then in her glory, her homes and farms were among the best, her people were second to none in their intelligence, thrift, and manhood. Her educational and religious institutions were of the highest

order, in fact, shining forth from these mountain heights like a bright and morning star.

It was to this home he expected to return and these scenes to live over with his friends on this Centennial day, but God had otherwise ordered. It is not in man that walketh to direct his steps.

I find his biographer in the History of the Connecticut Valley tells us he was born July 21, 1805, that he was educated in the common schools of Heath, and in Hopkins' Academy, that he commenced teaching at nineteen and taught for nine years.

He moved to Charlemont in 1835. He was two years president of the Deerfield Valley Agricultural Society, three years deligate to the Agricultural Board. He was an anti-slavery man during the Rebellion, and was Colonel of the militia. He served two years in the Massachusetts Legislature as represenative, and one in the Massachusetts Senate. He, with Judge Grinnell and Sheriff Reed of Greenfield, were corporate members in the charter of the Troy and Greenfield railroad.

He was a strong temperance man, and was hardly willing to use stimulants when recommended to him by his physician in the last weeks of his life. He was an anti-tobacco man, was a great reader and well informed on all the important subjects of the day. He was an independent thinker, a strong reasoner, a very active, energetic man. Mr. Leavitt was four times married:—in 1829 to Keziah Hunt of Heath, in 1839 to Eliza Hunt of Heath, in 1877 to Mrs. H. Ryland Warriner of Philadelphia, and some three years since to Miss Lucy Trowbridge of Buckland, who survives him.

He early became interested in the Troy and Greenfield railroad, and often said it would be the salvation of these hill towns, by developing their resources, which could be so successfully developed in no other way. He said the Lord had placed the Hoosac Mountain between the Hoosac and Deerfield Vallies to try the Yankee pluck. The time was com-

ming when much of the commerce of the world would pass through the Hoosac Mountain, Europe and China meeting there; which prophecy proved itself true while the prophet was still living.

What would Heath, Rowe, Charlemont and Buckland be to-day without the tunnel? Now these mountain fastnesses are broken, earth's bosom is being opened and the glittering treasures exposed to the light of day.

Sir, is it too much to believe that the time is soon coming when California shall yield the palm, when the sons of New England who have sought for gold on the shores of the Pacific, shall return to dig and find treasures, wealth and homes amid these rock-bound mountains upon which we stand to-day?

There was a time when it seemed that the tunnel scheme would fall through. Boston had lost its faith in the enterprise. The company had a meeting about this time and Col. Leavitt was chosen a director. The next day one of the Boston papers said, "the tunnel will now prove a success; yesterday they chose a man, in the midst of life, up among the mountains, who has energy and perseverance and understands all about its wants, and the tunnel will go." Sir, this was his great life work, which is for all coming time.

The names of John Porter of Buckland and Col. R. H. Leavitt of Charlemont should be written in characters of living light on the portals of the Tunnel.

But enough of this. Providence ordered it kindly for him at the last. With his wife he should travel over this road to the homes of his children in the far West, should be permitted to die in their arms, and his remains brought back and buried on the banks of the Deerfield river near his home in sight of this road in that beautiful valley. God grant that his dust may quietly slumber there till the sound of the archangel's trumphet shall wake the dead to life again, and call earth's teeming millions home to their eternal rewards.

Heath—Once Prosperous; What Shall Her Future Be?

RESPONDED TO BY

Dr. THERON TEMPLE, Waltham, Mass.

Mr. President and Fellow Citizens:

Why I have been selected as the prophet of this occasion, is a problem I have been unable to solve. But, as a loyal citizen, I have responded to the summons of your committee.

We have "no way of judging of the future, but by the past." What your past has been you have heard to-day from lips more eloquent than mine.

The Hon. Horace Maynard of Tennessee once asked a farmer, on the hills of Berkshire, "what the farmers raised on those mountains?" The answer was "we raise men, sir." A life of ten years in the great metropolis of New England has taught me that volumes are comprised in that brief reply. If you would fully comprehend its meaning, go to the great business centers of our State, and you will find in the counting rooms of the great commercial and mercantile houses, men whose boyhood homes were on these hills. Go to the offices of our great railways and you will see there, as superintendents and engineers, men who received their early and perhaps only education in the district schools of the country towns. Visit the offices of our Daily Press, that power which moves the world, and you will find the editorial chairs occupied by men familiar with the dicipline and routine of those same district schools. Wend your way up to the Capitol of our State and enter the halls of our Legislature, and among the

members who are ablest and foremost in debate you will learn that a good percentage are from the country districts. The leader of the present House of Representatives was a boy from the green hills of Vermont.—The pastors and deacons in the city churches are, very largely, men who received their early training from Christian mothers in the modest, rural home. The moral atmosphere of our great cities is not congenial to the production of great and noble men women. The immortal Lincoln, Grant and Garfield were all familiar with the privations of the country home; and imbibed the fundamental principles of their future greatness from Christian mothers in the little log cabins of our western frontier. The toils and struggles and adversities of life are but the polishing dust which brings out the full luster of the diamond; and the lives and deeds of those great men will continue to shine in our country's history through future ages. An influence has gone out from this our native town, through her sons and daughters, that shall leave its impress for good on generations yet unborn. Young men and young women, cherish the Puritan principles of your ancestors. I sometimes think it would be well were we to solemnly consecrate the landing place of our "Pilgrim Fathers" as the Mecca of New England, to which our youth should annually make a pilgrimage and plant their feet on Old Plymouth Rock and sit in the shadow of that giant statue of the "Goddess of Faith" which looks out upon the mighty deep over the trackless pathway of of the Mayflower, as if to welcome her coming, and there receive a new baptism into the faith and principles which brought them to our shores. The Puritanism of New England is the rock on which our Republican institutions are founded. It is the salt and salvation of this good Old Commonwealth to-day. It is the leaven that is to pervade our nation, if this Republic is to endure. The great influx of foreign population into our cities is rapidly crushing out the principles of our fathers. Only a few months since, the con-

servators of morality and good order in our Capital city, found themselves in a hopeless minority. The drug shops, the gambling dens and houses of ill fame controlled the officers of the law and held high carnival, at Midday, on the principal streets of the city. What did the law abiding citizens do? In their extremity they "stretched out their hands to the hills from whence their help cometh," and when one saw the sturdy honest men from the hills of little Franklin, Hampshire and Berkshire coming to the rescue we felt that we were safe. We knew what kind of men were reared in the Christian homes of Western Massachusetts. By your help the charter of the city of Boston was amended. The "Metropolitan Police Bill" was passed. The emissaries of the liquor saloons and the gambling halls were dismayed, and as a result to-day thousands of wives and mothers, sisters and daughters, with tears of gratitude, send you greetings of "God bless you." Such have been some of the fruits of your past and what your past has been, your future is to be, enlarged and broadened by experience and the progress of civilization. Judging by the past you have a mission yet to perform which you little realize. The tide of emigration from the country towns of New England to the great west, is at its flood and will soon be stayed; and there is to be a reaction. The great multitude of emigrants from the old world are rapidly populating our western prairies; and the cheap labor, which their habits and simple modes of life afford, has greatly diminished the opportunities for the speedy accumulation of wealth by the New Englander and he is already turning his gaze back towards his native hills in the east—agricultural schools and colleges have been established and a new impetus given to agricultural persuits in New England.

I predict that, at no distant day, we shall again see on these hills, flocks and herds more numerous than at any time in the past. Liverpool, London and Glasgow have thrown open their markets to you, and every year their agents are coming

directly to your doors to purchase the products of your farms. Every day the great iron ships of Europe are leaving our principal port laden with the golden fruit of your orchards, your cattle and sheep and the products of your dairies, with which to feed the vast population of her great cities and manufacturing districts.

But the most important product of these quiet country homes will be, in the future, as in the past, noble *men* and *women* whose characters and morals are untainted by the vices of our great cities: *Christian* men and women who, like the *Elizabeth (Betsy) Taylors, the †Susan Reeds and ‡Martha Sawyers of the past, shall go out to educate and Christianize the ignorant and the heathen of the lands who have come to our own shores, completing at home what they so nobly begun in other climes, and among the savage tribes of America; and whose labors and memories, like theirs, shall bless mankind, and be stored among the most precious treasures of succeeding generations.

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† Mrs. E.T. Ayer, missionary to the Indians in the northwest.
* Mrs. Susan Howland, missionary to India,
‡ Martha Burnell, missionary to Ceylon.

Our Brave Soldiers—Cheers for the Living; Tears for the Dead.

RESPONDED TO BY

FRANCIS M. THOMPSON, of Greenfield.

Mr. President:

I must say that I think of my next older brother to-day, with a good deal of envy: as he can say that he was born in this good old town of Heath, where my father and mother lived for several years, but moved to Colerain too early to give *me* Heath as a birth place.

But sir; my grandfather, Capt. Edward Adams, of Adamsville, from 1795 to 1835, ground the Heath grain, sawed the Heath logs, fulled the Heath cloth, made the Heath apples into cider, and the cider into brandy, made the ashes from the Heath hills into potash, and sold the Heath men West India molasses and New England rum, for at least a generation: so I claim an interest in this Heath Centennial.

It is eminently proper in the celebration of the centennial birth day of a town like this, whose hills, I am told, echoed the cannon shots fired by Ethan Allen at Bennington, and among whose ranks were several men from this town; that some notice should be taken of those brave sons of the town who have offered their lives, and their sacred honor, for its, and their common country's preservation, And I am sorry, Mr. President, that your committee did not accept the advice I gave them, and call upon some of the brave men who have returned from the late war, to respond to the sentiment you have called upon me to answer, but I suppose that your committee were confronted by the fact that the truly brave, are

also very modest, and so I am called to speak for those too modest to speak for themselves.

We, who were at man's estate, at the breaking out of the great rebellion, are wont when we think of war, and of soldiers, to only remember *that* war, and *those* soldiers.

We watched the tide which ebbed and flowed with victory or defeat for our brave boys, with so much fear and trembling, that its scenes are so indelibly fixed upon our minds, that it requires an effort to carry our thoughts back a hundred years, and think of the men and women who watched and waited for news from *their* soldiers,—men whose war equipments and commissary and sanitary arrangements were not to be compared with those of our men in the grand army. Consequently their sufferings and sacrifices were far greater than is now usual to the soldier.

Neither do we remember that this town of Heath was the very child of war—born in the midst of a hand to hand struggle with a lurking foe, who hunted among these hills and valleys, and who were in turn hunted by the brave and undaunted scouts and settlers—nourished in infancy by the men and women who survived the barbarities of the French and Indian war—and christened at the close of the Revolution—taking the name of one of Gen. Washingtons most trusted lieutenants—Major General William Heath.

General Heath was born in Roxbury, March 2d. 1737. He was a Captain in a Suffolk regiment, and in 1770 Captain of the Ancient & Honorable Artillery, afterward a Provincial Colonel, and a member of the Provincial Legislature,—was a Provincial Brigadier in 1775, and made a Major General by the Continental Congress.

His service during the war was principally near New York and upon the Hudson. He was in charge of Burgoyne and his men after the surrender, and some of the persons who hear my voice to-day,owe to the leniency of General Heath, to their fathers that they are good Americans to-day, as

according to tradition, many of the Burgoyne men settled in this vicinity.

Gen. Heath was a member of the Massachusetts senate in 1791 and 1792, Judge of Probate for Norfolk in 93, and was elected Lt. Gov. in 1796, but declined to serve. He died Jan. 24, 1814: the latest surviving Major General of the Revolution.

In his "Memoirs" he writes concerning the Concord and Lexington affrays, "In this battle I was several times greatly exposed, in particular at the high plain at the upper end of Menotomy, and also on the plain below the Meeting house. On the latter, Dr. Joseph Warren, (afterwards Major General Warren) who kept constantly near me, was but a few feet distant when a musket ball from the enemy came so near his head as to strike the pin out of his ear-lock. On this plain, Dr. Eliphalet Downer, in single combat with a British soldier killed him on the spot by thrusting him nearly through with his bayonet."

Of Col. Maxwell, and other heroes of that time, I need not speak.

With such a history, and such antecedents, why should not Heath have made an honorable record in the Great Rebellion. It was impossible for the worthy sons of noble sires, to sit calmly by, and not take part in the struggle for the preservation of the Union.

When, in its peril, the country called for her sons, there went forth from these hills, as noble a band of young and sturdy men as ever responded to the call of duty, in any age or any clime; impressed with the feeling, that the great liberties won by the valor of these noble sires, ought to be preserved, and that which had been bought by the blood of the fathers ought, if need be, to be preserved by the blood of the sons and continued unimpared to future generations.

The remembrance of the valor of these revolutionary sires, sustained these men—these soldiers—upon the long and

weary march, the dreary and dangerous night watch—in the sullen and gloomy retreat, and often in the dear-bought victory: and they felt honored in the thought that they might walk and suffer in the way marked ont by the fathers of old.

While at times disheartened by general disaster, the soldiers were as a body intent upon the welfare of the country, and never dispaired of the future of the Republic, or the government which protected and upheld popular rights, and they steadily kept faith in the advanced civilization which they were helping to mould, and in the righteousness of their cause before a just God.

Cheers for the living!

What higher honor can any man court, than to be able to say, "I was with Grant!" or "I was with Sherman!" and to feel that his own right arm helped to sustain the institutions of his country, so dearly bought, and had helped to loosen the shackles from the limbs of an enslaved race, and raise to freedom four millions of down trodden people, lifting them from degradation to the broad plain of equality and American citizenship—one of the grandest movements the world has ever seen.

I say, to be able to claim an active participation in scenes like these, is enough to repay for all the years of sufferings and deprivation which our soldiers underwent.

The modest decorations which custom allows our surviving soldiers to wear, are symbols of honor equal to the emblems of knighthood, conferred by any crowned head upon his willing subjects, or the ribbon of the Legion of Honor, established by Napoleon for his brave men.

The work for which they ventured all, is nobly done. A new era of prosperity for the Republic, was opened by the results of the war, and the faith which sustained the army was realized. Twenty years have passed since the immense armies of the great Captain, who has so recently passed away,

laid aside their weapons of war, and returned to the ways of peace; and without the least confusion or commotion, again took up the usual avocations of life, which excited the amazement of all monarchies, and the wonder and applause of all lovers of our free institutions, and attested the virtues of the material of our army and the stability of our form of government.

The willing representatives of a generous and self-sacrificing people, have established a system of pensions, for the support and comfort of the invalid survivors of our armies, and their dependant relatives, of such magnitude as no other nation ever dreamed—and the countless shafts and monuments raised to the memory of our honored dead, in our National Cemeteries, and among our cities and towns—as well as the provision of the government for marking individual graves of deceased soldiers, attest the controlling spirit of the living; that the services of those who so nobly died for their country, shall never be forgotten, and as we pass the rural graveyards and cemeteries in our country homes, we see the little flags which loving hands have placed over the graves of dead heroes, whose names will hardly appear upon the pages of any written history, that upon the day made sacred to the memory of the dead comrades, they may be covered with flowers, in remembrance of their services to their country.

Though their dust may mingle with the sands of the South, in ignoble graves, where they were cast from the vile prisons in which they suffered and died—or are buried upon the battle field, with the unknown dead, in unmarked graves; or a kindlier Providence permits them to rest under the Orange tree or the Magnolia—or gathered from the battle fields and hospitals, they sleep in the National Cemeteries, so kindly and so safely guarded by the representatives of a grateful nation—or having survived for a season, braving all the dangers of the field and the pestilence, they have at last surrendered in their own homes, to that greatest foe, and by

gentle hands, have been laid to rest among their fathers, upon these hill sides; their sublime patriotism — their noble heriosm — their heroic sacrifices, and their innumerable sufferings, shall never be forgotten by a grateful people: and as the survivors grow less and less in numbers, as the years roll on; so shall our children honor them more and more, until they are remembered with all that reverence, love and admiration, with which we in our time, have remembered the Revolutionary fathers, whose virtues they have so nobly imitated.

"Soldier, rest! thy warfare o'er,
Dream of fighting-fields no more:
Sleep the sleep that knows not breaking,
Morn of toil, nor night of waking."

APPENDIX.

CORRESPONDENCE.

Reminiscences of Sixty Years ago, by Mrs. Sarah C. Emerson, of Amherst.

Sixty years ago there was north of the Branch considerable uncultivated land covered with forest trees, maple, beech and spruce, and a few families were then living in log cabins — which were made in this way: the purchaser of a lot would cut down some trees and clear an acre or two, and build his cabin of trees sawed into equal lengths, so that they could be matched at the four corners cobhouse fashion. The inside was sealed with the bark taken from spruce trees at a time when it would peal easily and in large pieces, and was nailed to the logs while green and fresh the smooth side out, and when dry was hard and very smooth; the chimney was made of common stones piled together and carried up pretty near to a hole in the roof, left for the smoke. Thus began the first settlers of North Woods, as it was called by some, and by others the Green and Walker tract after the name of the original owners of the land.

On the tenth of March, 1824, I was married by the Rev. Moses Miller to Dr. Joseph Emerson.

There were at that time I think between eleven and twelve hundred inhabitants. Then, and for ten or fifteen years later, Heath was in its most prosperous and flourishing condition — a community of sturdy, industrious, friendly and social people who fed and clothed their large families almost entirely with the fruit of their own labor, seldom needing to go out of town for anything needful for their comfort. There was one minister Rev. Miller for whose support the whole town was taxed as it was for schools, one physician, Dr. Emerson, with Reuben Nims as pupil and assistant, one meeting house standing on the centre of the Common, built in the old puritanical fashion with square boxes for pews, seats with lids hung with hinges to turn up for the convenience of standing during prayers. The pulpit was a sort of small gallery with a short flight of stairs on either side, and a sounding board in the form of an umbrella suspended over it. The gallery was made with the tiers somewhat like modern Opera houses. The first tier was for singers and was about on a level with the pulpit. Directly in front of the minister's pulpit sat the leader of the singing, a venerable looking, white haired old gentleman, who had done duty there for many years, Mr. Thomas Harrington. On his right sat the contra singers as they were then called, on his left the tenor. The side seats were for the treble and bass, and these seats were very well filled with singers, forty or fifty in number. While the minister was reading the hymn (he read the whole of it) the leader would look up a tune and name it when he was

through, then with his pitch pipe give the key note (all sounding) then Old Hundred, Windham, Portugal or whatever it chanced to be of the good old tunes of those days was sung by that choir to some purpose. People then didn't excuse themselves from going to meeting for trifles; a little rain or cold wouldn't keep them at home. If the snow was too deep for horses they would yoke up their oxen and take their families on sleds: many a time have I seen ox teams plunging through snow drifts on Sunday mornings to get to the meeting house. The same venerable Mr. Harrington, who was leader of the choir so long was also town clerk for many years. One important part of his duty was to publish all intentions of marriage, for there was a good deal of it done in those days (and they stayed married too.) His way of doing it was to wait on Sunday mornings until all the people were assembled and all quiet; then he would rise up in a dignified manner facing the minister and say very distinctly and loud enough to be heard by all in the house "Marriage intention, between Dr. Joseph Emerson and Miss Sally Chency both of Heath." This being done three sabbaths in succession, then the marriage would be legal but not otherwise. This meeting house was used for all town meetings, school exhibitions, singing concerts, etc. The first Sunday sc'.ool was formed I think two or three years previous to the above date: I was myself one of a class of young ladies with Mrs. Hastings for our teacher. We began by committing to memory portions of scripture; I remember I was particularly impressed by the accuracy with which Eliza Hunt repeated a portion of the 119th Psalm. The first book we used was Wilber's catechism.

Farming, raising cattle, making butter and cheese, spinning and weaving were the principal business. Every farmer kept a flock of sheep and raised a patch of flax. Every house was furnished with wheels for spinning wool and flax and a loom for weaving. There was one carding machine at Mill Hollow, where the wool was prepared for spinning. The mother and daughters spun most of the clothing. None but home made blankets were seen. Those industrious mothers and daughters wore *gowns, petticoats*, not dresses and skirts, and stockings of their own spinning, weaving knitting and making up. Table linen and sheeting was made of the flax. Very little factory cotton as it was called then, was used. There was one clothier who dyed and dressed cloth for men and boys, Jacob Snow; and one gristmill for grinding the grain. There were two or three blacksmiths in different parts of the town, to shoe the horses and oxen, and about as many shoemakers. Mr. Eli Gould went about staying long enough in one place to make and mend shoes for the whole family. David Marsh who sat on his bench most of the time for forty years was the shoemaker of the town; all the nicest work was taken to him. There was one tannery where the leather was made by Enos Adams. Colonel David Snow was the principal house builder, and Mr. Oliver Kendrick the mason. The spare produce, butter, cheese, pork, poultry, etc., was carried to Boston for many years in a large four horse market wagon, by one man Gayton Williams, who on his return brought groceries and dry goods for the store kept by John Hastings and Obadiah Dickinson, also medicines for the doctor. It required two or three weeks to go, sell his load, buy the goods and return to Heath. The postoffice was kept by Sylvenus Maxwell who went to

Greenfield twice a week for the mail. There were two tailoresses, Mrs. Oliver Sawyer and the widow Thayer. The town was divided into nine school districts, which were well supplied with children. I remember a few people who at that time seemed very aged, who with their wives soon passed away.

The following are their names :—

Asa Marsh,
Peter Hunt,
Parly Hunt,
Dea. Isaac Chapin,
Solomon Temple,
Dea. John Brown,
Seth Temple,
Dea. James White,
Solomon Temple,
Benjamin Maxwell, Sr.
Phineas Baldwin, Sr.
Lieut. William Buck, and
William Christy.

The next class were the parents of the young people of the town at that time, men and women of sterling integrity and ability who trained up their children in the way they should go, whose sons and daughters did honor to their parental guidance and instruction. Many of them became teachers of schools, some of them ministers and missionaries, doctors and lawyers. All of them so far as I know filled places of respectability and usefulness in Heath and in different parts of the country.

The age of the parents of the grown up young people at that time must have been in the vicinity of sixty. The following are the names of those I remember :—

Rev. Moses Miller,
Dea. Medad Dickinson,
Col. Roger Leavitt,
Adjt. David White,
Lt. Hugh Maxwell,
Dea. Jacob Chapin,
Luke White,
John Buck,
Eli Gould,
Capt. Benjamin Maxwell,
Stephen Thompson,
Dea. Sullivan Taft,
Dea. Moses Smith,
Aaron Smith, 1st.
Phineas Smith,
Daniel Rugg,
Jonathan Taylor,
Jesse Gale,
Luther Gale,
David Henry,
Samuel Kinsman,
Caleb Miller,
Daniel Brown,
Oliver Sawyer,
Phineas Baldwin,
Ephraim Hastings,
Harison Holland,
Samuel Martin,
Col. David Snow.

The next class were the middle aged, substantial, well to do farmers, with their large families numbering as high sometimes as twelve and fourteen. These were the children that made the good schools at that time and for a few years later. They had only three months in summer, and not quite so much in winter, and the children felt that they must make the most of it, They excelled in spelling especially and mental arithmetic and reading. Indeed Heath was considered the model town of the country for its Sunday school, its common school and its choir of singers.

The following are the names of those who reared this fine host of children.

Elijah Allen,	Samuel Brown,
Dea. David Rugg,	Benjamin Temple,
Dea. Joel Rugg,	Solomon Temple,
Dea. Timothy Harrington,	Robert Wilson,
Oliver Kendrick,	William Christie,
David Kinsman,	David Gould,
Lieut. David White,	Squire Benson.
Joshua Warfield,	Luther Thompson,
Job Warfield,	Joseph Allen,
Hezekiah Coats,	John Temple,
Reuben Porter,	Asahel Thayer,
Phillip Spooner,	Nathaniel Temple,
Lemuel Harris,	Stephen Gerry,
Richard Temple,	Amos Brooks,
Gayton Williams,	David Marsh.

These and others whom I have no doubt forgotten, with their large families of bright intelligent children, were the strength and pride of Heath sixty years ago.

As I recall the children of those day I remember that one year prizes were offered to the best scholars in intellectual arithmetic, and the members of the school committee imposed upon Dr. Emerson, the delicate task of making the rewards. Nelson Benson and Sarah Jane Hastings were the victors in the contest.

LETTER FROM REV. LOWELL SMITH, D. D.

HONOLULU, OAHU, SANDWICH ISLANDS., June 27th, 1885.

To the Centennial Committee of Heath, Gentlemen:—

Many thanks for your circular, which came to hand on the 22d inst., inviting me to meet with you on the 19th of next August, to cooperate in celebrating the 100th anniversary of the Incorporation of Heath, my native town.

If circumstances would permit, it would give me great pleasure to meet with you on that occasion.

I am now in my 83d year and quite feeble;—the journey both by sea and land, is so far that it would not be wise for me to undertake it,—but I will send you my photograph;—and a pamphlet of our Golden Wedding, and a newspaper, which contains some interesting reminiscences, from which you may get a few paragraphs, which may give a little variety to the speeches, poems and other communications, and exercises of the day.

According to a record of births and deaths in the old family Bible of Moses and Lucretia Smith, who lived in the west part of the town; Lowell, their first born son, was born on the 27th of Nov., 1802. I lived with my

parents till I was about 20 years old, laboring with father on a farm in the summer, and in his blacksmith's shop in the winter.

Rev. Moses Miller was pastor of the church and people in Heath at that time. In 1822 that church and people were blessed with a precious revival of religion, and quite a number were hopefully converted and gathered into the Church of Christ, among whom were my father and mother, and myself. Then, for a year or more my convictions were very strong that it was my duty to forsake the farm and shop, and prepare myself to preach the gospel to the destitute.

I spent two years in preparatory studies; four years in Williams. College and three years in Auburn Theological Seminary.

On the 20th of Sept., 1832, I was ordained in Heath, by the Franklin Association, as an evangelist missionary of the A. B. C. F. M. for the Sandwich Islands.

I was married to Miss Abigail W. Tenney of Brandon Vermont, on the 2nd of Oct., 1832. We embarked from New London, Ct., for the Islands, on the 23d of Nov. on board the Whale Ship Mentor, Capt. John Rice. After a tedious voyage of 159 days, via Cape Horn, we arrived at Honolulu on the 1st day of May, 1833. Here we have lived and labored together for 52 years, the Lord being with and blessing us according to his promise.

Soon after we left for the Islands, my father sold his farm in Heath, and purchased another in the western part of Greenfield, where my brother Frederick G. Smith and family now live.

In 1865, some twenty years ago, I felt ill, and as though my missionary work was drawing to a close. Consulting our family physician, he said I had no chronic diseaae; — what I needed was *rest*, and a change of climate for a year, and ten years more would be added to my life. I wrote to the Prudential Committee in Boston, who gave me a furlough or leave of absence for a year. So in April, 1865 we left for New York, via San Francisco and Panama. Our surviving relatives and friends in the States received us most cordially, and did all in their power during the year to make us happy and recuperate for another campaign.

Marvelous were the changes that had taken place everywhere, during the thirty years of our absence. Many of our dearest friends were sleeping in their graves. On my visit to Heath, I found very few persons who remembered me. My old homestead was occupied by strangers, and I was a stranger to the families in that neighborhood.

In 1866, with health much improved, we returned again to our Island home, where the Lord has continued to own and bless our labors until the 31st day of January 1885.

"*Saturday Press*," one of our weekly newspapers, issued on the 7th of last February, contains some interesting reminiscences of the life, labors, sickness, death and burial of my beloved companion — alias — "the late Mrs. Lowell Smith."

Christian Salutations to all the old and new inhabitants of Heath, who may assemble there on this interesting anniversary.

Respectfully yours,

LOWELL SMITH.

LETTER FROM MRS. SARAH J. HASTINGS NICHOLS.

Gentlemen of the Centennial Committee of Heath:—

Sirs : — In common with many whose happy childhood was spent on these rugged hills, who grew strong by breasting the fierce winds that sweep them, or by ploughing the heavy snows that cover them in the long winter ; and in those far-off days, doing all with a sense of exultation, that ours was a privileged lot ; I have looked forward to this day with anticipations of being present to share in its reunions, its mingled sunshine and shadow. Painfully do I feel the restrictions of distance and other circum stances which compel me to forego its joys; its shadows reach me even here, for I feel the disappointment and gloom which the sudden death of Col. Hooker Leavitt has cast over a movement he did so much to inaugurate and feel sure some able pen will render a fitting tribute to his memory. As I cannot be present in body I venture to send a few reminiscences of my Heath life. But the Heath that I so fondly remember, is the Heath of a past generation, most of whom sleep in quiet graveyards; a very few still live on their native hills and a few more yet linger here and there in the busy centers of action. To the most of this large audience my name even is wholly unfamiliar. Leaving home in the spring of 1837 to enter upon that teaching which has been my life work, I have been back for brief visits only, and since my honored father left Heath for his Nashua residence in 1848, even those brief visits have only been to that hallowed spot the "North burying ground" where rest the precious remains of mother and sisters. Perhaps I owe an apology for making these reminiscences so personal; but mine was the life of a home-sheltered happy girl rather studious than active, so I can only reproduce personal impressions. Quite early in my childhood two conversations heard in my own home fixed themselves in my memory. Some relatives from the rich Connecticut valley were visiting my parents, and sitting about the family table, my uncle said, " Well! what can you raise on these rough hills?" My father replied, "good potatoes, good oats, good cattle," and my mother added with quick enthusiasm, "good men and women." Ah! yes, good men and women the best of all raising. Should my mother's deep faith in her townspeople be justified? Often has the remembrance of her look and tone been an incitement to one at least to struggle for the right. One winter evening in 1827 I think, as my father sat with his Boston paper, reading aloud with his fine, clear voice, as was his custom when particularly interested, he finished the account of the first passage of a locomotive from Liverpool to Birmingham, Eng. He made some enthusiastic remark, when my mother laughingly said " you seem to be a mighty railroad man." Dropping his paper on his knees and straightening himself back, he said, " If I had the means I'd be a mighty railroad man. Why! If I live, I as much expect to see a railroad going up the Charlemont valley as I expect to go to Brighton next week.." My mother's quiet reply was, "I as much expect to go to the *moon.*" Nearly thirty years passed before the project of the Hoosac Tunnel began to take form in the Massachusetts Legislature, while my father was not spared to see the dream of his manhood completely fulfilled, he was permitted to see its inception and to find his fore-casting

justified. The glory of Heath as I knew it, was in the morality and intelligence of its people and the excellence of its Sabbath school, and its district schools. Your Pocumtuck had not then been lifted into notoriety, as a signal station, but was known as Catamount hill. The literary fame of J. G. Holland had not cast its reflex light on "Holland Dell," or "Holland Elm," (grand old tree), but Heath was the banner town of Franklin county if not of the state for its schools. From 1820 onward, till the factory villages of Worcester county and of North Adams, and the rich farming lands of the "Genesee country" began to drain its population, it numbered nearly 1200 inhabitants, and I never knew a grown person among them who could not read and write. In those years its Congregational church enrolled between four and five hundred members, and its Sabbath School, held only from April to November of each year, including many adult Bible classes, numbered about the same. Its nine district school-houses, though somewhat rude in structure (they were not as neatly painted and fitted with blinds, as was the one I saw in the west district when I passed it in the summer of 1879), were comfortable and were always summer and winter, manned with thorough, competent, laborious teachers, and crowded by all the children from four to eighteen that could possibly be spared from farm or home-work. It is and it ever has been a marvel to me, how so much and such thorough work could be crowded into three and a half months winter school, and only three months summer school. I look back with astonishment, as I recall some of the most gifted female teachers I have ever known, putting heart, mind and body earnestly into their work, going early, long before eight o'clock to make pens and set copies and often in raw, chilly days to make their own fires, and staying late to sweep and dust, that the children might have the practical lessons of neatness and order, and all for the mere pittance of a dollar and a quarter, or a dollar and a half a week, and the privilege of "boarding round." Such labor was not a "quid pro quo but was a loving sacrifice laid upon the altar of society's welfare, and as such I believe God accepted and crowned it with unwonted success. May I be permitted to recall some events of interest to the whole community, and which made a deep impression on my childish mind: The appearance in our midst on the occasion of a "court-martial," of military officers from Northampton and Springfield with epaulettes, swords and spears, who to my terrorized fancy were more fiercer than Turk or Tartar. The arrival of five or six Oneida Indians who were domiciled in the hall over the old red store; there they gave exhibitions of Indian customs, and in the dark closet opening from that hall one of those Indians died. I can recall to this day, the bated breath with which I watched his comrades bear his remains to the old "North burying ground." The presentation of a stand of colors to the "Heath Independent Rifle Company," of which, I think, Hooker Leavitt was Captain; Sullivan Taft Lieutenant; and George Hastings, Ensign. My sister Margaret was elected to make the presentation, The agitation of our people in regard to the abduction of Morgan, and the Anti-Masonic excitement, because one of our townspeople, living in the then far west, even Lockport, N. Y. had been suspected of complicity in that abduction, but

of which he was afterward acquitted. The profound feeling awakened by the departure in 1832 of the Rev. Lowell Smith and wife for their Sandwich Island home, where they fulfilled such a long and noble career. Did I not fear to weary your patience, I should love to speak at length of our revered pastor, the Rev. Moses Miller, stately and dignified in form, wise and godly in life, to whom the Heath of my day owed more than to any other individual: of the careful, cautious Dr. Joseph Emerson, the beloved physician; of Deacon Samuel Hastings so long the superintendent of our Sabbath School. I can see and hear him now, as he stands in the Deacon's seat of the old church, to give out the closing hymn : —

"How shall the young secure their way,
And guard their lives from sin?" or

"Life is the time to serve the Lord,
The time to insure the great reward."

Of my early teachers, the prompt and energectic Lucretia White, the sweet, attractive Eleanor Dickinson, the careful painstaking Annie Thayer; that nervous man of keen intellect. the Rev. James Ballard, or that Mr. French who dropped upon us from Vermont, to teach a "select school," with his new fangled notions, his queer devices and his no great amount of acquired knowledge, but whose work, judged by its results, must be called great, for he could rouse and hold pupils to vigorous and prolonged stduy; what better can a teacher do? But I content myself with a loving tribute to my honored parents. The legacy of their name and their virtues I count the richest heritage. Widely different in their natural characteristics, they were harmoniously blended in their influence to make a happy home. My mother, loving yet firm and strict in her requirements of large practical judgment and executive ability, yet of refined taste and tender sympathy, ever ready at the call of the sick or suffering neighbors; by her large reading of the English classics and standard poetry fitted to be our intellectual guide and censor: and by divine grace formed to deep and trusting piety, a very queen in any household. My father, a man imbued with a deep reverence for truth and integrity, an utter contempt for all shams, an indignation for all cruelty and wrong, of broad views on all questions of public weal, of the largest charity for all who differed from him, generous in his friendships, of such genial good-humor as to seize upon all the pleasant things and let annoyances slide past him with as little chafing as possible, a public minded citizen, an honest man a devout worshipper of his God. All honor to their memory, and all honor to my native hills where I was permitted to know and love them.

I long to hear others tell of the part Heath has borne in the great struggle for our nation's life, of your material develoment and prosperity since that fearful baptism of blood, of your sturdy independence in standing as a town free from debt, of your overflowing treasury, the surplus of which I earnestly hope may be devoted to a good town library, of all that can reflect honor on our native town, and in all past, present or future that can glorify the "child of a hundred years," one loyal heart rejoices."

Rochester, N. Y. Sarah J. Hastings Nichols.

LETTER FROM RUSSELL J. TAYLOR, ESQ.

Aug. 11, 1885.

Chas. B. Cutler, Sec. and Committee,
of Heath Centennial.

Gentlemen: — Your circular of April 6, 1885, was received with pleasure, but circumstances forbid my being present. I recall with pleasure the time when I lived about one half a mile east of the middle of the town, just over the Nim's hill and attended school in the district near where Luther Thompson lived. John Thompson was at the same school at the time. It was taught by Lucy and Jane Hastings, daughters of Ephraim Hastings. My grandfather and great grandfather lie in the cemetery in your town, which I visited about five years ago. I also recognize the name of Chas. D. Benson, with whom I used to stay over night, if I recollect right on "Burnt Hill." near where "Capt." Gould lived. He was my special boy friend. Those I immediately remember are John Thompson, Chas. Benson, Henry Gould, Corydon Flagg (Simons) and Bernice Gould. My happiest days were spent on the old homestead between the Flagg pond and Nim's hill. I am also proud to record the fact that my grandfather was the *first* settler in the town of Heath. At that time he was one of the selectmen of Charlemont. I would not omit the Temples, Whites and others who were my relatives. I can but call to mind "Priest Miller," who preached in the middle of the town and I remember distinctly how erect was his form as he entered the sacred desk. My great-grandfather's name was Jonathan, my grandfather's name was Jonathan, my father's name was Jonathan and I have a brother Jonathan, whether there will be any more Jonathans I cannot tell. The Taylor family are scattered over the whole country, Kansas, Illinois, Minnesota and Missouri. I sat down five years ago, by the old well, and tears flowed down my cheeks as I recalled the scenes of my boyhood, as I saw but two or three whom I knew in the whole town. My heart ever turns to my native town, with all the fondness which could possibly be expressed, and while I write I feel a glow of satisfaction that the hill town of Heath was the land of my birth.

Noble old England! How many thousands have gone forth from you to bless mankind!

I have a manuscript book in my possession, which dates back to Feb. 9 containing the names of the old and first settlers in Deerfield. Among the names are the Stebbins, Hawks, Wells, Taylors, etc. Hon. Geo. Sheldon of Deerfield has had the book and copied from it, items for the Pocumtuck Valley Memorial Association at that place.

My wish is that the town of Heath may prosper and that the people of the town may cherish with fidelity and loyalty the principles they have received from their venerated ancestors.

Yours truly,

RICHVILLE, N. Y. RUSSELL J. TAYLOR.

Letter from Miss Nancy Brown.

Santa Ana, California, Aug., 1885.

To the dear friends of Old Heath:—

By invitation I have been induced to contribute a few words for this very interesting occasion. I am at present a resident of southern California, a land famed for its lovely climate, its genial, balmy air, and sunny skies, that land of beauty, sunshine, fruits and flowers, and yet my mind often reverts to those hills, my childhood's home; subject to northwest winds and drifting snows, but where splendid men and women were made. Where were to be found better schools than we had in Heath and vicinity fifty years ago?

God was good and furnished us some superior lights in the moral heavens, aiding and guiding us in the pathway of learning. Good parson Miller,—God bless his reverend head,—and Col. R. Leavitt, with other lesser lights, who visiting the schools, lifted up the standard of education, and elevated the people to a nobler and higher plane of thought and being. I have visited schools in Illinois and here in California. They have fine schools and enjoy many modern improvements which are great helps, but I am not sure that the youth here of sixteen and eighteen years of age graduate much in advance of those in Heath fifty years ago.

Our schools were short but they told. In all my travels and acquaintance I am yet to learn of a single person of my age not educated in Heath or in good old Massachusetts, "the garden of the world, the glory of all lands," who can boast of such common school privileges as I can. These facts speak volumes for the high position of our schools at that time. Our moral and religious privileges were also good. Again, where could be found, in a town of that size, a church embracing one-third of its population on so high a moral and spiritual elevation; a Sabbath School with five hundred members?

Under God and with his blessing upon his labors, great credit is due to good old Father Miller, Pastor of that church for thirty-six years, for his untiring efforts; his earnest, persistent, energetic labors to educate and instruct the people; most carefully studying their needs and necessities, and preparing his mental, moral and religious forces to meet their wants. A colony from Heath went to northern New York. A resident of that place said they always knew when a member of that colony was coming, "for he carried a Bible under each arm."

A distinguished religious man of North Adams, said of several who removed there from Heath, that they were renowned for their intelligence and extensive Bible knowledge. Prof. Tatlock of Williams College, said he never went before an audience to preach where he expected to be so sharply criticised as at Heath, for the people were so intelligent and so thoroughly instructed in the Holy Scriptures. He said it did not do for him to make any mistakes there, if he did he should be called to account before he got out of the church. The influence which went out from that church was very great. There were so many revivals of pure religion adding many who became pillars in the church of God. God indeed built for

us a goodly heritage. Let us praise him. Good Father Miller was a means in God's hands of doing much good to the people of Heath. He was not a sensational, spasmodic preacher, but sought to enlarge the understanding, enlighten the conscience, and educate the judgment. In person he was tall, stately and majestic, with a calm, serene and placid countenance. To many of us his very presence seemed like a benediction. His wife was a model of excellence, purity and refinement; a pattern of propriety everywhere. Their children grew up as ornaments in the church of God, and went out into the world as blessings to mankind,—but they are all gone home. I had five brothers all in the church, all strong temperance men. All anti-tobacco men. Not one was ever heard to utter a profane oath. It was no innate goodness in those boys which protected them from those evils. It was their surroundings. The moral and religious atmosphere in which they were raised. I think many other young men could testify to the same saving influences.

The days of which I speak were the palmy days of old Heath. I cannot speak of your present condition, prosperity or successes, for I am not acquainted with them, but I desire a glad future for Old Heath. May your sun not set in darkness, but may peace and prosperity abound, and the rays of the Sun of Righteousness yet shine in undiminished lustre all over your land.

Most truly your friend and well wisher,

NANCY S. BROWN.

LETTER FROM MRS. ELIZABETH TAYLOR AYER.

A missionary among the American Indians, and later among the freedmen. This was a private letter, and some portions of it are omitted.

Henry Temple, Esq.

My dear Nephew:—

Your more than welcome letter written in March was duly received. . . . I love you all [illegible] Heath. I love her rills, her rocks, her brooks and trees. I lo[illegible]rch, her Sabbath School where the old and the young meet to[illegible] give and receive instruction. I look upon things mostly as [illegible], I have a number of little way marks, around my childhood [illegible] I still love and still consider mine. More than seventy years [illegible], when helping drive the cows to Burnt Hill pasture, and questioning by the way whether stones grew, I laid one of three or four pounds weight in a select corner of the fence. After long waiting and several examinations I concluded there was no change. Another stone, one of great size; and in which I still have an interest lies in the pasture we used to go through when we went to your father's. In berry-time we little girls used to play "bake pies." That little oven in one side of the rocks is as good as ever, I suppose, and may last many generations. The little folks may all use it, but I shall remain a shareholder. Yes, Heath is my loved home and I should like ever so much to be with you in celebrating her one

hundredth anniversary. I suppose this means from the time of her organization. I was told that my grandfather was the first settler in what is now called Heath. It was then a part of Charlemont. I have heard my father tell much about Gen. Heath after whom the place was named. I would write something of the manners and customs of old as you suggest did I know wherein you have as a people changed or improved. I might strike the wrong string. Allow me however to ask a few questions. Are citizens now among you obliged to own a certain amount of property in order to be voters, and are they liable to be fined for not attending church at least once in a specified time? Do you remember when farmers wives and daughters in good standing wore linen dressesof their own make to church, and also carried pocket handkerchiefs which came from the same source, and carried their best stockings and shoes in their pockets till they were in sight of the meeting house? Then grateful parents rendered public thanks when a baby was born. Do you know that it was once thought very ill manners to carry food to the mouth with a fork, a knife or spoon must be used instead, and still further when whole families ate from the same dish at table and drank beer and cider from the same mug. A teacher in Heath from one of the neighboring towns once cut a pupil's mouth while teaching her to eat fashionably, and showing her which way to put the edge of the knife. Those who have lived long enough to learn both ways may practice as is most convenient. Other fashions came round once in a while with but little alteration. Now people wear what they once laughed at and set aside. Has Heath still a "nigger pew" in her meeting house for the benefit of dark skins. I remember hearing a sharp discussion once on the impropriety of Mr. Goff sitting in Mr. Miller's pew while partaking of the Lord's supper; one party thought he might sit in the aisle. Afterwards he was sent as missionary to his far-off dark brethren. His children felt their degredation. Sally said she was willing to be skinned all over if it would make her white, like the other school girls. We had but one pastor* during my home life; him I loved and revered. He did much, very much, for the young people of his charge. Also but one physician† who is also well remembered. But they and most of my elders have passed away. In all my wanderings they have not been forgotten, and the evidence from time to time that they did not forget me was very cheering. I shall know more of them in the near future. . . . My husband was a godly man, an earnest, energetic and efficient worker, was respected everywhere even among rebel Southerners with whom he had much to do. He kept many from starvation from his own private purse. At his death there was great mourning. One aged rebel who had lost a fortune by the war, came to see the corpse, embraced it and with sobs and tears told how the departed had saved his life; said he, " I should have have gone first if he had not helped me." His funeral was attended by all classes of people to the number, I was told, of three thousand. . . . What do you think led me at first to become a missionary? It was not any great amount of piety or self-denial that I possessed above others. It was to pay an honest debt. I had se-

* Rev. Moses Miller.

† Dr. Joseph Emerson.

cretly resolved, sometime before I thought of going to Sanderson Academy that all I got over the common price for teaching, should go into the treasury of the Lord for the support of missionaries. But from time to time in making out my wardrobe I borrowed a share of it but I kept a strict account. Col. Leavitt, who visited my school very often, proposed that I put myself under Miss Lyon's instruction, if only for a short time. I took advantage of his suggestion, and went the next winter, entered for six weeks. That took a good share of all I called my own. Miss Lyon asked me why I did not stay longer, said that if it was for the want of money she would supply me. I said nothing but thought I might as well borrow money of the Lord as of Miss Lyons, so I took all the money in my possession and finished the term. The next summer I received for teaching more than ever before and this enabled me to go to school the next term which was a long one and pay all my debts excepting *that borrowed money*. So as soon as I was asked to go and teach the Mackinaw mission, a decided answer came at once. Yes, go, there is the way to pay what you owe the Lord. But I did not say this aloud. I told them that they should have my answer in three days. I had taken an interest in missions ever since Harriet Atwood Newell went to India. but it had never entered my mind that I could be a missionary myself. I could go for two years and no longer. Secretary Anderson wrote to me that the American Board had never sent out missionaries in that way for a specified time, but that they had decided to send me, hoping I should conclude to remain longer. I answered that they must not expect that. But barriers were removed and I remained at Mackinaw over five years. Since then my transient homes reach from Maintoba to Georgia. Miss Lyons did not advise me not to go to Mackinaw, but said if I did not go I might have a place in her school as teacher, adding, "I would have you for my first teacher but you and I are too much alike." When she said that I felt that it my duty to go, she gave me ten dollars worth of Colburn's Arithmetics, and bade me God speed. At Mackinaw I had a pleasant time, things moved on like clock work, every one had his appointed duty, and knew when it was done, but in the far interior I fully met my early idea of the trials of missionary life. From the difficulty of transportation up and down rapid rivers we could take but little with us. Our table furniture consisted of a few tin plates and cups and some knives and forks. Our food was mostly the products of the country, fish, rice, deer and small game and plenty of cranberries. In spring we could supply ourselves with maple sugar for the year, but perhaps the children had washed in the sap half a dozen times before it was boiled. After the Indians knew we were particular, they made their sugar cleaner and brought the best to us. We raised our own potatoes and a little corn. The first flour we bought at Fort Snelling was eighteen dollars a barrel. We had a small piece of bread once a day. Mr. Ayer would often give his piece to a sick Indian, I was not so benevolent. Under all such little trials we could laugh and go on our way, but after getting a settlement around us in houses, a church organized, and a school in good running order, to see them scattered to the four winds by the Sioux, was a great trial to us and a still greater to them. We remained at Pokagoma a year hoping they might dare to return, and then sought another field of

labor. Now thousands are carried over the same or nearly the same ground taking all they wish along with them, and instead of camping out at night, go into Pullman cars and sleep at their leisure. It is simply wonderful how the great North West is filling up with settlers. Night and day, car loads pass our door to find the wheat fields whose furrows are seventeen miles long, or on beyond, north towards British America, or west toward the great Pacific. Well, "the world moves," I have almost done with it but that thought does not make me sad. I am not tired of it, but I have a better inheritance and so have you; and neither men nor devils can cheat you out of it without your consent. I look to the future with pleasant anticipations. The character of God appears more and more lovely, as I better understand our relation to Him. One living and true God, not three persons, but a Trinity in one. Our Maker, our Redeemer and Sanctifer. One God who does all the work. I used to say three persons, but the Bible does not say so, and I see it is not right to say so. It obscures the mind for even if we say one, we think three. I say this blurs the mind, it has mine, it did when I was young and it was only little by little that I am now able to think one as well to say one. The idea of three leads to other errors; "God manifest in the flesh." He came into the world not to pay for our past transgressions but in this way he could better communicate with man and draw him from sin to holiness. Should our past sins all be cancelled, what would it avail if love to God and love to man be absent, we are not fit for heaven; but if we have this love to its full extent or as we may have it, we have heaven. God is love and whosoever dwellest in love dwelleth in God and God in him. If we fail in this love there is nothing to take its place. All the long faces, long prayers; the sacraments; all the confessions and penances cannot save us. Am I right?

MRS. ELIZABETH AYER.

Recollections of the old Red House Seventy Years Ago.

BY REV. JOHN C. THOMPSON, OF HOLYOKE, MASS.

The two lower rooms of its large two-story front, were used, one, as a sales-room of all kinds of goods and wares, dry goods, groceries, and whatever would meet the wants of the people of this far away hill-town. The other, the east portion of the lower front, was the *bar-room* of the hotel. The upper story of the front was one long spacious hall, where the maidens and their mates were accustomed occasionally to trip the "light fantastic toe." In subsequent years the room was furnished with desks and sittings and became a most valuable educational agency in the town. Here, doubtless, many a Wm. Howland and Susan Reed began to catch that mental and moral and perhaps that spiritual inspiration which ultimately carried them forward, and made them earnest workers in the great field of God, both in this and in other lands, Here in this hall—after it became a school-room, were enjoyed some most precious revival seasons. I doubt

not, many a joyous soul now in heaven looks back to that room as the place where he first gave his heart to God, and experienced the new joys of salvation. My recollections of the bar-room are not so pleasant. Let the description of a single scene suffice.

It was on Election day—the first of March. The meeting for the transaction of the annual business of the town—on that day, was held in the old church building on the "Common." There seemed to be a general gathering of the male population of the town, old men, middle aged, young men and not a few boys, some quite young. The meeting on that day was divided into two assemblies, one, at the church for business, the other at the bar-room for pleasure, and there was a constant passing and repassing, from one assembly to the other. At the church was the common routine of business, usual at an annual town-meeting. At the bar-room the assembly was made up largely of the younger portion of the people. The room was somewhat spacious; in the southeasterly part of it was the bar, occupied on the day of which I speak by several clerks, engaged in mixing and delivering to the thirsty crowd, intoxicating liquors. In the northeasterly corner of the room was a large open fire-place radiant with burning wood and coals. In the bed of burning coals were lying several round heavy pieces of iron logger-heads, I think they were called, with long, slim iron handles attached to them. As well as I can remember, the favorite beverage of the assembly on that day was what is called "flip." It consisted of a large proportion of common home-made beer, well sweetened, and a generous amount of rum. When thus duly mixed, the mug or the half mug was taken to the fire-place by a bar-tender, and one of these red logger-heads was plunged into the liquor, setting it into a lively effervescence or foam. It was then in readiness to gratify the yearning palate and throat of the willing purchaser. The apartment was crowded on that day. Those who wished to gain entrance could hardly find standing room, much less sittings; and so great was the demand for "flip," that, I well remember—it was very difficult to keep a passage open from the bar to the fire-place for the clerk to put the heated finishing touch upon the favorite beverage. Being nothing but a green boy, I then learned for the first time that there was a game in flip-drinking. My inexperienced, curious eyes were, of course, open, to observe whatever was going on. I saw on every hand mugs or half-mugs of flip, being imbibed by two or three in social chat together. I soon discovered that a ring of young men was being formed near the centre of the crowded room, for purpose of social chat and flip-drinking. This ring was being continually enlarged. The method of enlargement was this: A young friend from without, was invited, or constrained to join them; and was given to understand the initiatory fee to their circle was a half mug of flip. A mere boy as I was, it was not long before I felt an impressive hand upon my shoulder accompanied by an earnest invitation to come into the ring. My boyish pride, at being admitted into the circle of those so much older than myself, constrained me to order the initiating fee—the half mug of flip. Thanks to a kind Providence and the restraining grace of God—it was the first and the *last* purchase of that kind I ever made.

It must not be inferred from this account of that bar-room exhibition on

that election day, that the inhabitants of Heath were at that time a set of drunkards. Far from it. I did not know then, nor have I known since of more than *one* man who could be called a confirmed inebriate, and he subsequently reformed, died, as we believe, a renewed Christian man. Everybody in those days, pastor and people, drank intoxicating liquors, but for the most part they kept decently sober. One thing in their favor was, the liquors then were not drugged as they are now. But even with pure liquors, this drinking habit of that by-gone generation, subjected, them to a most fiery ordeal. Had they not possessed more manly stamina, than vast multitudes of the present generation, they would have thronged the way to the drunkard's grave ; as it was with all their commendable resistance to excessive drinking, still it is to be deplored, that the sad results which necessarily follow the habitual use of intoxicating liquors, should be transmitted by heredity, to the generations that follow them.

LETTER FROM REV. W. A. NICHOLS.

LAKE FOREST, August 5, 1885.

Mr. Cutler, Sec. of the Centennial Committee, Heath, Mass.

Dear Sir :—Your letter kindly inviting me to be present at your approaching centennial was duly received. It would give me true pleasure to comply with your invitation ; but, as circumstances prevent, I send you these few words, as my representative. Memory fondly lingers over the Heath of long ago. There I fitted for college in part, at an excellent select school taught by Mansfield French, and in part with the venerable man who was the "mountain shepherd" of a Christian fold in that town for thirty-six years, and whose youngest daughter was the mother of my children. My brief residence there was in the palmiest days of her centennial history. On the Sabbath, the meeting-house which stood on the Common, was often crowded to its utmost capacity. In those years, the Sabbath School numbered nearly six hundred, with one exception, the largest in the State.

Miss Ruth White was the teacher of the youngest class of girls for many years, and all the daughters of the parish passed under her training, If all these did not become sound in sentiment, and practical in activity, it was their own fault. I believe the good people of that generation canonized the said Miss Ruth as the parish saint.

I was teaching in Thayer's Hall in the autumn of 1833 and attended the last meeting which was held in the old church. It was on the afternoon of a cold, windy day. Every fresh blast from the northwest shook the old structure, and set it creaking from sill to rafters. The pastor seemed to catch the spirit of the elements, and kindled to unwonted eloquence on the occasion. His theme as I recollect it was that every thing temporal must have its brief history and pass down to decay. The old meeting-house then and there accommodating the worshippers for the last time, was an illustration of the fact ; but the human soul would survive all the

shocks of time, and take on immortality to a life to come, blessed or otherwise according to the improvement or misuse of the probationary period. Though not acquainted with the career of the latter house of worshippers, my impression is that in breadth of utility and renown, it has hardly attained to the glory of the former house; and yet other causes than the character of the people may account for the difference. Every line of railroad has its alternations of ascending and descending grade. Heath in its vigor and thrift has furnished much seed-corn for more productive soils in broader domains. The intelligence, the industry and frugality promoted by a hard soil and a rigorous climate applied under more genial circumstances, have resulted in the same fibre of Yankees lengthened out. Many of these have made a stronger mark, a more enduring impression in other positions than they would have left on their native town, not because they were better men than those who remained at home, but because they have enjoyed better opportunities. The facts and figures resulting from these mountain school-houses and churches appear not so much in what they have kept at home, as in what they have trained at home to send abroad to achieve under a more ample scope for development. Our star of Empire has been coursing westward for hundreds of years; but it must never be forgotton that it *rose* in the *East*, and carried in its course, the formative elements for a grand and substantial West. So the West could never have become even what it now is, without the East to give it direction and secure for it the elements of character. The right kind of work at the cradle and in the nursery must precede a correct and efficient manhood.

The West will continue to receive and utilize the influx of contributions from the East, until there shall be formed an equilibrium between these two sections of the Republic; and then there may be a reflux from the West towards the East. Then your sterile hill-tops, now being reclothed with forests, during a period of rest and recuperation will be refreshed with new productive energies, and invite a new immigration. Even now the emigrant from the old world, is beginning to find stronger inducement to settle down on your forsaken acres, than to push for the frontier. The emigrant does not find virgin soil amid your rugged hills, but he finds other facilities for securing the comforts of life, ready for his use, and at less expenses than it would cost to produce them farther west. If the world stands long enough, I have little doubt that New England will be more densely peopled than it ever has been, and will then need the best of men everywhere as leaders of enterprise, and to give healthful tone to public sentiment.

W. A. Nichols.

Letter from Dr. A. W. Thompson.

Circleville, Ohio, Aug. 17, 1885.

O. Maxwell, and others of the Heath Centennial Committee.

Be thanked for your kindness in extending an invitation to one of the many native born *Heathen* (as the Colcrain boys used to call us), to return

to the Highlands of Heath to help commemorate the one hundreth anni- of its settlement.

To bring together the native born subjects who spent their childhood and youth there, now scattered promiscuously over the different States, and some even in foreign lands; will no doubt be very pleasant indeed for some and exceedingly so to a few, as well as to those among you, who were to the "Manor born." and most strikingly illustrates a great truism. viz: The Inheritance of the average New Englander.

Do you ask what inheritance? The youth of your country and invigorating climate who from the force of habit or from necessity (and every want seemingly a necessity), were reared to labor. think and act for themselves, developed for future usefulness every faculty they had an elementary endowment of, to such a perfection, as to make his usefulness felt and acknowledged wherever he put forth his energies. At the present time their industry, enterprise and success are manifest all over God's great granaries and grain producing regions of the world, as well as in the work shops of all our mechanical industries. From your own Heath to my certain knowledge the professions have been fairly well represented. In a few circumstances markedly so.

But the great, the desirable inheritance is his persistent untiring endurance, physically, mentally and religiously; well preserved not only to the three score years and ten, but to the four score years, still able to battle for the right.

I regret that I am unable to be with you on this occasion, and renew my acquaintance with the youth of fifty and six years ago and have a jolly reunion though we would all be the boys in gray; of our school fellows and school teachers. When Roger Leavitt, Miss Mary Temple and Whiting Griswold (the former at the old red school house in North Heath, the latter at your village) as well as a lot of other teachers made us know and feel that knowledge was a necessity to reach usefulness, Leavitt was the first to impress my mind with the above; my regards to him.

I cannot add much to the reminiscences of your town, but would much enjoy the reunion, though absent for about half a century. One fact I will state purely selfish, my physical inheritance has been such that I have not been disabled from the duties of my profession, an entire day, at any one time for forty-six years. My brother, Doctor J. C. Thompson of this county is better preserved than I am. He is about seventy-five years old.

Kindly and Respectfully,

A. W. Thompson.

Letter from Mrs. A. G. Willis.

Brooklyn, Aug. 16th, 1885.

From the solemn and imposing scenes, attending the funeral obsequies of the late lamented Gen. Grant, I turn to contemplate another event, tho' of less world wide interest, yet of great interest to those immediately concerned.

To the people of Heath, who, this day celebrate the Centennial Anniver-

sary of their incorporation as a town, I wish to send my congratulations and regrets that I can not be with you in person, to commemorate an event so deeply interesting to all those who were so fortunate as to claim their birthplace there.

Seventy one years ago, I first saw the light of day in one of her happy homes,—breathed her pure mountain air, and as I grew in stature and years, imbibed the spirit of freedom and independence which characterized her people to her schools, and the high-toned moral training and deeply religious principles inculcated in her community, I owe more than I can express.

Very few of those who were my associates remain to witness this occasion, and those who do would doubtless feel as I would if there; "Like one who treads alone—

Some banquet hall deserted,
Whose lights are fled,
Whose joys are dead,
By all but me deserted."

But though that generation has passed away, the same grandeur in nature remains to inspire sentiments of love and admiration for all that is noble in morals, or grand and beautiful in art or nature. I could recall much that would be interesting to remember; but I would not occupy too much of your time. You all doubtless remember my honored mother, Mrs. Spooner, who was a resident of your town at least three-quarters of the century, and here repose the ashes of nearly all my early kindred. I would like to speak of one (who has passed away within the last two years) who loved this home of his birth and boyhood, with a love almost of idolatry. I refer to P. S. Harris, with whom many of you were acquainted, gifted and honored in the city which was his home, a large contributer to the fine works of art in which he excelled. He died deeply lamented by all who knew him. He was truly an honor to the place he loved so well. His brother Lucius too, passed away a short time after. He too was a good and honorable man, loving deeply the home of his youth, and the place of his birth.

Dr. J. G. Holland,—celebrated as a poet and lecturer—was a resident here for many years of his boyhood. I have just heard also of the death of another honored resident of the place, Mrs. Wm. Hunt. I must not omit to mention the honored and revered pastor of a former generation; the Rev. Moses Miller, to whom we, who were contemporary with him, owe a debt of gratitude. He was my early guide and teacher, and by him I was married in the year 1836 to Daniel Willis of Colrain, since which time I have lived mostly in the cities of New York and Brooklyn, ever cherishing a deep and abiding love for my native town.

Yours, with great respect,

A. G. Willis.

Names of Lawyers from Heath.

Judge Jonathan Leavitt.
Hon. Sylvester Maxwell.
Henry Temple.
John M. Emerson.
Rufus Temple.
Henry Leavitt.
Hon. Hooker Leavitt
Joshua Leavitt (also a Clergyman).
Judge Jackson Temple.
John H. Thompson.
Joseph S. Ward.
Henry B. Kinsman.

Names of Clergymen from Heath.

Rev. Joshua Leavitt, D. D. (also lawyer.)
Rev. John C. Thompson.
" Stephen T, Allen.
" Luther Temple.
" George Benton.
" William C. Barber.
" Cornelius E. Dickinson.
Rev. Lowell Smith, D. D. (Missionary to the Sandwich Islands.)
Rev. David H. Thayer.
" Henry B. Thayer, D. D.
" Grovernor Swan.
" Ezra E. Lamb.
" Samuel F. Dickinson.
Rev. George L. Dickinson.

Names of Physicians from Heath.

Roswell Leavitt,
Woodbridge Strong.
Jonas Brown.
Ebenezer Tucker.
Samuel Taylor.
Willard White.
Hugh Maxwell.
Cyrus K. Fisk.
Loren Allen.
J. G. Holland.
J. C. Thompson.
A. W. Thompson.
Theron Temple,
Frederic Temple.
Hiram B. White.
Francis J. Canedy.
Thomas Leavitt.
Maltby Strong.
Harrington Brown.
Thomas Taylor.
Reuben Nims.
Henry Maxwell.
Joseph E. Fisk.
David Allen.
Horace Smith.
Roswell Trask.
Jonathan Temple.
Cyrus Temple.
Hiram Temple.
David N. Kinsman.
Ora Lamb.
Edwin Blakeslee.
George H. Gale.

Natives of Heath who have graduated from College.

Judge Jonathan Leavitt, Yale,	1785
Hon. Sylvester Maxwell, "	1797
Aseph White, Williams,	1812
Rev. Joshua Leavitt, D. D., Yale,	1814
Woodbridge Strong, M. D., "	1815

Jonas Brown, M. D., Williams,	1815
Maltby Strong, M. D., Yale,	1819
Rev. Lowell Smith, D. D., Williams,	1829
" John C. Thompson, Amherst,	1829
" Stephen T. Allen, "	1833
Tutor Thomas Spencer Miller, Amherst,	1839
Prof. Samuel Fisher Miller, "	1849
John M. Emerson, Esq., "	1849
Thomas B. Harrington, Princeton,	1849
Rev. David H. Thayer, Union,	1849
John H. Thompson, Esq., Amherst,	1850
Judge Jackson Temple, Williams,	1851
Prof. Brainard T. Harrington, Amherst,	1852
Rev. Ezra E. Lamb, Delaware, O.,	1858
Henry Leavitt, Esq., Williams,	1860
Rev. C. E. Dickinson, Amherst,	1860
Joseph T. Ward, Esq., "	1880
Prof. Frederic Hall, Iowa State University.	1884

Also the following Residents of Heath but not Natives :

Prof. Theodore Strong, L. L. D., Yale,	1812
O. S. Fowler, Amherst,	1834
Rev. Wm. W. Howland (Missionary to Ceylon) Amherst,	1841
Rev. Samuel Hall, Marietta,	1838

The following Natives of Heath have taken a partial College course:

James White, Williams,	1808-9
Charles Maxwell, Amherst,	1829-30
Thomas Taylor, M. D., Amherst,	1830-2
Rev. Luther Temple, Marietta,	1835-6
" Henry B. Thayer, Union, ——	
John M. White, Esq., Amherst,	1856-8
Rufus Temple, Esq., Williams,	1848-9

Also the following Residents but not Natives :

Rev. Lemuel Leonard, Amherst, 1831, Graduated at Theological Institute of Conn.

Rev. Samuel F. Dickinson, Ann Arbor,	1854-6.

The Following Ladies from Heath have Married Lawyers.

Miss Margaret S. Hastings married R. E. Dewey, Esq.
" Hannah H. Temple " Geo. D. Burgess, Esq.
" Felicia H. Emerson " Judge John Welch.

The Following Ladies from Heath have Married Clergymen.

Miss	Clarissa Leavitt	married Rev.	Joseph K. Ware.
"	Elizabeth Thompson	" "	Giles Leach.
"	Bethiah A. Miller	" "	W. A. Nichols.
"	Hannah B. Miller	" "	Lemuel Leonard.
"	Elizabeth Taylor	" "	Frederick Ayer, (Missionary.)
"	Susan Reed	" "	Wm. W. Howland, (Missionary.)
"	Martha Sawyer	" "	Thomas S. Burnell, (Missionary.)
"	Sarah Jane Hastings	" "	James Nichols.
"	Anna Gerry	" "	Anthony Case.
"	Cordelia Dickinson	" "	Seth Hardy.
"	Fidelia Temple	" "	Mr. Smith.
"	Lucretia Lamb	" "	Simeon Miller.
"	Harriett White	" "	J. S. Harridon.
Mrs.	Phebe Wilson Harris	" "	B. B. Cutler.
Miss	Jennie Tucker	" "	I. W. Peach.
"	Carrie Gleason	" "	J. W. Barter.

The Following Ladies from Heath have Married Physicians.

Miss	Mary Hunt	married Dr.	Ebenezer Tucker.
"	Olive Dickinson	" "	George Hill.
"	Sarah Cheney	" "	Joseph Emerson.
"	Cynthia Rugg	" "	Alexander Pool.
"	Emily Adams	" "	Nathan M. Bemis.
"	Cordelia E. Adams	" "	Orsamus Bemis.
"	Clarinda Allen	" "	Jonas W. Smith.
"	Sophia W. Strong	" "	Benjamin W. Dwight.
"	Lydia Henry	" "	Benjamin Stevens.
"	Prudence Henry	" "	Samuel Moore.
"	Esther Thayer	" "	David Hiscock.
"	Fannie White	" "	Moses Barrett.
"	Jane Flagg	" "	Cyrus Temple.
"	Abbie J. Warfield	" "	Hiram Temple.

The Following Ladies from Heath have Studied at Higher Seminaries.

Mrs.	Sarah Miller Dickinson	Miss	Lyon's School,	Ashfield or Buckland.
"	Mary Miller Leavitt	"	"	" "
"	Keziah Hunt Leavitt	"	"	" "
"	Eliza Hunt Leavitt	"	"	" "
"	Elizabeth Taylor Ayer, (Missionary)	"	"	" "

" Diantha Smith Wing	Miss Lyon's School, Ashfield or Buckland.
" Clarissa Leavitt Ware	" " " "
" Chloe Leavitt Field	" " " "
" Lydia Henry Stevens	" " " "
" Betsey Temple Kinsman	" " " "
" Nancy Wilson Spooner	" " " "
" Electa Thayer Minnie	" " " "
" Diadama Rugg Goodell	" " " "
" Bethiah A. Miller Nichols	Mount Holyoke Seminary.
" Hannah B. Miller Leonard	" " "
" Susan Reed Howland, (Missionary)	" " "
" Martha Sawyer Burnell "	" " "
" Catharine Sawyer Donkin	" " "
" Helen Thompson Miller	" " "
" Harriett Thompson Mead	" " "
Miss Sarah Grace Thompson	" " "
" Elizabeth M. Dickinson	" " "
Mrs. Abbie J. White Rice	" " "
Miss Julia S. White	" " "
Mrs. Lucy Hasting Bates	Westfield Academy.
" Margarett Hastings Dewey	" "
" Sarah J. Hastings Nichols	" "
" Nancy S. S. Hastings Ward	Amherst Academy.
" Esther Dickinson Crittenden	" "
" Olive Dickinson Hill	Hopkins Academy, Hadley.
" Eleanor M. Dickinson	" " "
" Julia Dickinson Hastings	" " "
" Lucretia White Lamb	" " "
" Felicia Emerson Welch	Williston Seminary.
" Cynthia Rugg Pool	" "
" Martha Rugg Wallace	" "
" Sarah Rugg Simons	" "
" Henrietta Harrington Allen	" "
" Ann Henry Lathrop	" "
" Alma Emerson Miller	Bradford Academy.
Miss Laura Emerson	Wheaton Seminary, Norton Mass.
" Harriett White	Westfield Normal School.
" Mary A. White	" " "
" Flora White	" " "
" Seraphina Brown	" " "
Mrs. Mary Leavitt Hillman	West Haven Seminary.
" Sarah M. Dickinson Leavitt	Rockford Seminary.
" Lucretia Lamb Miller	Worcester High School.
" Harriett Lamb Hall	Maplewood Institute.
" Susan Lamb Davidson	Delaware College. O.
" Abbie Lamb Davidson	" "
" Sarah Smith Adams	Norton Female Seminary.
" Nellie L. Smith.	" " "

Selectmen of the Town of Heath,

FOR 100 YEARS.

1785-86.
Hugh Maxwell.
Aseph White.
John Brown.

1787.
Jos. White.
Benj. White.
Thos. Harrington.

1788.
Jos. White.
Aseph White.
Thos. Harrington.

1789-90.
Aseph White.
Benj. White.
Wm. Buck.

1791-92.
Hugh Maxwell.
Jos. White.
Willis Wilder.

1793-94.
Hugh Maxwell.
Benj. White.
Jacob Chapin.

1795.
Benj. White.
Jacob Chapin.
Thos. Harrington.

1796.
Benj. White.
Thos. Harrington.
Wm. Buck.

1797.
Benj. White.
Aseph White.
John Brown.

1798.
Benj. White.
Thos. Harrington.
Jacob Chapin.

1799.
Benj. White.
Thos. Harrington.
Wm. Hunt.

1800-1.
Benj. White.
Wm. Hunt.
Rodger Leavitt.

1802.
Benj. White.
Rodger Leavitt.
Benj. Maxwell, Jr.

1803.
Benj. White.
Rodger Leavitt.
Jacob Chapin.

1804.
Rodger Leavitt.
David White.
Thos. Harrington.

1805.
Thos. Harrington.
David White.
Wm. Hunt.

1806.
Benj. White.
Edw. Tucker.
Wm. Hunt.

1807.
Benj. White.
David Henry.
David White.

1808.
Benj. White.
Rodger Leavitt.
Eph. Hastings.

1809.
Rodger Leavitt.
Eph. Hastings.
Luther Gale.

1810-11.
Thos. Harrington.
Rodger Leavitt.
Wm. Hunt.

1812-13.
Eph. Hastings.
Luther Gale.
Peter Hunt.

1814.
David White.
Wm. Hunt.
Jessie Gale.

1815.
Rodger Leavitt.
David White.
Reuben Porter.

1816.
Eph. Hastings.
Luther Gale.
(Lieut.) Hugh Maxwell.

1817.
Luther Gale.
David White.
Sol'n Gleason.

1818.
Aaron Brown.
Dan'l Rugg.
Winslow Maxwell.

1819.
Luther Gale.
Winslow Maxwell.
David Henry.

1820.
Rodger Leavitt.
Aaron Brown.
David Thayer.

1821.
Aaron Brown.
Luther Gale.
Eph. Hastings.

1822.
Aaron Brown.
Benj. Maxwell.
Dan'l Gale.

1823.
Dan'l Gale.
Sam. Hastings.
Benj. Maxwell.

1824.
Rodger Leavitt.
Eph. Hastings.
David Rugg.

1825.
Eph. Hastings.
Luther Gale.
Jos. W. Hunt.

1826.
Sullivan Taft.
Jos. W. Hunt.
David Rugg.

1827.
Sullivan Taft.
Benj. Maxwell.
Timothy Harrington.

1828.
Luther Gale.
Enos Adams.
Jos. W. Hunt.

1829.
Asa Kendrick.
Rodger H. Leavitt.
David Temple.

1830.
Benj. Maxwell.
Dan'l Gale.
Peter Hunt.

1831.
Benj. Maxwell.
Dan. Gale.
Capt. Geo. Eaton.

1832.
Luther Gale.
Jos. W. Hunt.
Rodger H. Leavitt.

1833.
Benj. Maxwell.
Rodger H. Leavitt.
Winslow Buck.

1834.
Benj. Maxwell.
Winslow Buck.
Capt. Geo. Eaton.

1835.
Capt. Geo. Eaton.
Jos. W. Hunt.
John Henry.

1836.
Luther Gale.
Jos. W. Hunt.
John Temple.

1837.
Winslow Buck.
David Gould.
Wm. Gleason.

1838.
Jos. W. Hunt.
Winslow Buck.
Edw. Tucker.

1839.
Jos. W. Hunt.
Edw. Tucker.
Rodolphus White.

1840.
Jos. Chapin.
David Rugg.
John Henry.

1841.
Edw. Tucker.
Hart Leavitt.
David White, 2nd.

1842.
Jos. W. Hunt.
Hart Leavitt.
Edw. Tucker.

1843.
Benj. Maxwell.
Aaron Smith.
David Temple.

1844.
David Temple.
Edw. Tucker.
Jos. W. Hunt.

1845.
Jos. W. Hunt.
Hart Leavitt.
Presby Hillman.

1846,
Jos. W. Hunt.
Abijah Gleason.
Aaron Smith.

1847.
David A. Dalrymple.
David Temple.
Hart Leavitt.

1848.
Jos. W. Hunt.
John Henry.
Hart Brown.

1849.
David Temple.
Hart Brown.
Wm. Gleason.

1850.
David Temple.
David Rugg.
Robt. M. Wilson.

1851.
Jos. W. Hunt.
Edw. Tucker.
David Gould.

1852.
David Temple.
Wm. Bassett.
John Read.

1853.
Benj. A. Farnsworth.
David Gould.
Jos. P. White.

1854.
Jos. W. Hunt.
John Read.
John Burrington.

1855.
Jos. W. Hunt.
David Temple.
John Burrington.

1856.
Jos. W. Hunt.
Arad Hall.
Wm. Bassett.

1857.
Arad Hall.
John Read.
David Temple.

1858.
Jos. Robbins.
Wm. Bassett.
Geo. C. Gale.

1859.
Arad Hall.
John Henry.
John Burrington.

1860,
David Temple.
John Henry.
Horace McGee.

1861.
Arad Hall.
John Henry.
Jos. Robbins.

1862.
David Temple.
Horace McGee.
David M. Sprague.

1863.
David Temple.
Cyrus Temple.
John Read.

1864.
E. Payson Thompson.
John Henry,
Henry L. Warfield.

1865.
Arad Hall.
E. P. Thompson.
W. S. Gleason.

1866-67.
David Temple.
John Read.
Cyrus Temple.

1868.
John Read,
Dan'l Gale.
Hugh Maxwell.

1869.
John Read.
Hugh Maxwell.
Jos. Robbins.

1870-71.
John Read.
Edmund M. Vincent.
Orsamus Maxwell.

1872.
John Read.
Orsamus Maxwell.
Horace McGee.

1873.
Wm. S. Gleason.
Isaac W. Stetson.
Dan'l Gale.

1874.
Wm. S. Gleason.
John Read.
E. M. Vincent.

1875.
Wm. S. Gleason.
Jonathan Peterson.
Wm. H. Hunt.

1876.
David Temple.
Hugh Maxwell.
E. M. Vincent.

1877.
Hugh Maxwell.
John Read.
Jonathan Peterson.

1878.
Wm. S. Gleason.
John Read.
A. J. Burrington.

1879.
Hugh Maxwell.
Jonathan Peterson.
Wm. H. Hunt.

1880.
Hugh Maxwell.
Wm. H. Hunt.
Wm. S. Gleason.

1881.
Hugh Maxwell.
R. W. Gillett.
Wm. H. Burrington.

1882.
Hugh Maxwell.
E. M. Vincent
I. W. Stetson,

1883.
Hugh Maxwell.
Jonathan Peterson.
I. W. Stetson.

1884.
Hugh Maxwell.
Wm. S. Gleason.
I. W. Stetson.

1885.
Hugh Maxwell.
Wm. S. Gleason.
Frank Rice.

Town Clerks, for 100 Years.

James White, 1785-6-7-8-9-90.
Col. Hugh Maxwell, 1691-2-3-4.
Dan'l Spooner, 1795.
Col. Hugh Maxwell, 1796-7-8-9.
Thos. Harrington, 1800-1-2-3-4-5-6-7-8-9-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26.
Winslow Maxwell, 1827-28-29-30-31-32-33-34-35-36.
John Hastings, 1837-38-39-40-41.
Lysander M, Ward, 1842-43-44-45-46-47-48-49.
B. F. Coolidge, 1850. John F. Temple, 1850.
Aaron Dickinson, 1851-52-53-54-55-60-61-62-64.
Cyrus Temple, 1853-66-67.
Aaron Smith, 1756-57-58-59-63.
Ephr. Scott, 1868.69-70-71.
Amos Temple, 1872-73-74-75-76-77-78-79-80-81-82-83-84.
Hugh Maxwell, 1885.

Town Treasurers, for 100 Years.

James White, 1785-6,
Col. Hugh Maxwell, 1787-8.
John Brown, 1789-90.
Benj. White, 1791-2.
Seth Temple, 1793-4-5-6-7-8-9, 1800-1-2-3.
Benj. White, 1804-5.
Wm. Buck, 1806-7-8-9-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24.
Dan'l Rugg, 1825-26-27-28.
Col. David Snow, 1829-30-31-32-33.
John Hastings, Jr., 1834-35-36-37-38-39-40-41.
Aaron Smith, 1842-43-44-45-46-47-48-49, 1852-53-54-55-56-57-58-59.
Dr. A. H. Taylor, 1850.
John F. Temple, 1851.
Arad Hall, 1860-61-62-63-64-65.
Jos. Robbins, 1866.
Ephr. Scott, 1867-68-69-70-71.
Amos Temple, 1872-73-74-75-76-77-78-79-80-81-82-83-84.
Hugh Maxwell, 1885.

Representatives to the General Court.

Ephraim Hastings, 1812-20-21-23-28-29-33-40-42.
Rodger Leavitt, 1813-14-16.
Dr. Jos. Emerson, 1815.
Luther Gale, 1817-26-34-38-41-43.
David White, 1835-36-37.
Sullivan Taft, 1845.
Presby Hillman, 1847.
Jos. White, 2nd, 1850.
Capt. David Gould, 1851.
Ashmun H. Taylor, 1852.
Jos. W. Hunt, 1853.
Aaron Dickinson, 1856.
Philip Gale, 1859.
Arad Hall, 1864.
Dan'l Gale, 1869.
Edmund M. Vincent, 1874.
Hugh Maxwell, 1880.

Population of Heath, from 1790 to 1885.

Year.	Census.	Pop.
1790	Colonial	379
1800	United States	604
1810	" "	917
1820	" "	1,122
1830	" "	1,199
1840	" "	895
1850	" "	803
1855	Massachusetts, State	741
1860	United States	661
1865	Massachusetts, State	642
1870	United States	613
1875	Massachusetts, State	545
1880	United States	560
1885	Massachusetts, State	568

Errata.

Page 13, line 21, for "De Vandrenil" read "De Vaudreuil."
Page 15, line 31, for "country" read "county."
Page 16, line 31, omit word "to."
Page 20, in last line, for "in" read "near."
Page 21, in last line, for "seven" read "eleven."
Page 28, line 8, for "where" read "when."
Page 31, line 33, for "Ames" read "Arms."
Page 49, line 4, for "Brown" read "Bond."
Page 49, line 28, for "striking" read "stirring."
Page 53, line 32, for "then" read "there."
Page 61, last line, for "arrainged" read "arraigned."
Page 62, line 12, for "own" read "non."

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